

THE

SPIRIT OF MISSIONS.

JUNE, 1874.

EDITED FOR

THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church in the U. S. of America.

BY THE

SECRETARIES AND GENERAL AGENTS OF THE BOARD.

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SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

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SPECIAL NOTICE.—The Secretaries of the Domestic and Foreign Committees, and of the *Commission of Home Missions to Colored People*, beg leave to say to all persons who have occasion to remit money by Mail to them, or to the Treasurers of the Domestic and Foreign Committees, and of the *Commission of Home Missions to Colored People*, THAT REMITTANCES IN BANK NOTES ARE NOT SAFE.

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SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JUNE, 1874.

LETTER FROM BISHOP CLARKSON.

OMAHA, NEBRASKA, *May, 1874.*

REV. AND DEAR SIR : I am very much gratified at your willingness to put in THE SPIRIT OF MISSIONS a picture of our Nebraska cathedral. There are three kind of cathedrals—cathedrals that have been, cathedrals that are, and cathedrals that are to be—this one belongs to the third class. It used to be a disputed question in the debating society of our boy-days whether there was greater enjoyment in the pursuit or in the possession of any desired object. I think that when we have our cathedral we shall be happier than now, when we are planning, and working, and praying for it. Our former beautiful little cathedral, you remember, was destroyed by fire several years ago. Since then we have occupied what we have called a temporary church, which has been added to, and widened, and stretched out, until it has acquired large proportions, and come to be convenient and useful, if not beautiful and stately. Still we are not satisfied. If Faribault and Davenport and Salt Lake have large and handsome cathedrals, why should not Omaha, the central city of the country, with its three congregations, and three hundred and fifty communicants, and twenty thousand people, its prosperous church school, and its Bishop's home, have also its permanent and beautiful cathedral? We have not been altogether idle or dilatory in the matter, but have already collected in small sums, between five and six thousand dollars (now bringing us interest,) towards the building fund. But we should have at least thirty thousand dollars more than we already have, before we commence the construction of the cathedral. One half of this amount we think we can get in Omaha. And where is the other half to come from? that's the question. When we think of the generous help that Bishops Whipple and Lee and Tuttle and Neely have had from large-hearted Church people outside of their Dioceses, towards the erection of their cathedrals, we are not inclined to despair.

Most of the aid that has been given to Nebraska by Eastern Churchmen has been expended in erecting little churches in all parts of the State, of which we have now a great number, and in assisting in the

support of our Missionaries, and in establishing our excellent Diocesan schools. None of it has gone into large and elegant buildings of any sort. Our schools are paying for themselves, which perhaps they could not do if they were very extensive and costly in their construction. And we think the time has come for a central church of beauty and massive-ness that can evermore be preaching of the permanence and stability of the Faith. We have preferred to gather together first a large and consolidated congregation, even though it be in an humble temple, and this we think we have now. The congregation that assembles, Sunday by Sunday, in our wooden cathedral, would compare very favorably in all respects with those of larger Eastern cities, except that, in this new country, the means and wealth of the people are, proportionately, much more meagre than in older communities.

We have not been in a hurry about commencing our cathedral, and we are going to take a good while in completing it, because we want to keep out of debt. I was once smothered for seven years under a church debt of thirty thousand dollars, and I found it very uncomfortable, and have no inclination whatever to repeat the experience. On the whole, however, I think it was not an undesirable discipline ; just as I had emerged from it, and with all its recollections fresh in mind, the Church sent me out to Nebraska. And if I had one feeling more decided than any other with regard to Church work and church building, when I entered upon my duties here, it was a determination to keep on the safe side, financially, in all our undertakings. The consequence has been, that, with all the many churches that we have built in Nebraska, no debt hampers us, in any case where my counsels have prevailed—and the same is also true of our schools. Whatever we may have failed to do of the work that the Church has assigned us and expects us to do, we certainly have kept clear of liens and mortgages and sheriffs, and the payment of usurious interest, and this we shall do to the end, if the LORD will.

Now I have not the space in this short letter to go into an argument with your rich constituency on the question of the advisability of giving a large contribution towards the erection of our intended cathedral, but several points are very clear, to wit, *first*, there should be a cathedral in Omaha, *second*, the cathedral should be large and handsome, *third*, we must have some liberal outside aid in order properly to commence its construction. These points granted, and the cathedral that you have put in this number of THE SPIRIT OF MISSIONS will soon grace our beautiful city. Some of our friends have told us that it would have been better if we had massed together in one sum, the gifts for church building that have come to us, and erected our cathedral before this time in Omaha, instead of dividing them into small sums and building with them little churches all over the Diocese. But we thought differently, and have never regretted our decision, because we have thus been enabled

to present the Church and her ministrations to very many peoples and towns, who otherwise could not have had them for years to come. We do not desire or expect to build the whole of this cathedral by one effort, or at one time ; but shall build probably the nave first, without the chancel or tower or chapter house or deanery. These latter will follow as we have the means. All will be part of one great plan, and every stone that



NEW CATHEDRAL.

is laid will be placed there to stay. Nothing will hereafter be pulled down or torn away to make room for something larger and stronger. We shall lay the foundations, our successors must lay the top stones. The picture exhibits the cathedral as our children will see it, if the **LORD** will, though we may not. When the corner-stone is to be laid, we shall expect a large deputation from the Bible House. As the people of the West say, you would yourself "fill the bill" in that respect. We shall lay that corner-stone whenever we shall find some good soul at the East who will be to us what Mrs. Shumway has been to Minnesota, or the sainted John

David Wolfe has been to Kansas, or countless numbers have been to Iowa and Utah, the ecclesiastical "Havilahs" of our day. And it will only take fifteen thousand dollars to do it. The remainder we can raise here.

We have added fifty to our Communion in Omaha, by Confirmation this spring, and perhaps nearly as many by immigration. The city is now growing rapidly, and we must soon be taking measures towards the establishment of a Mission Church in the northern section of the city, where the population is spreading. There is very much to encourage those who work for CHRIST and the Church, in these empires west of the Missouri River. Sometimes we are tempted to feel overloaded and disheartened, but the present is the Church's glorious opportunity here, the future is full of hope and promise, the prayers and the help of GOD'S people through the great East are with us, and "the Everlasting Arms" are around us.

LETTER FROM BISHOP GREEN.

JACKSON, Miss., April 22, 1874.

REV. AND DEAR SIR : Your kind offer to give a page in your SPIRIT OF MISSIONS to what I might have to say about the needs of my Diocese is thankfully accepted. But I feel reluctant to begin, as it is the same tale of *poverty* and *want of help* with which your readers are so familiar. But what other plea could you expect from a Diocese of the Southwest?—a region truly of fertile soil and sunny clime, but impoverished and straitened beyond the conception of our Northern brethren. Little do they know that the same edict which gave freedom to four millions of slaves, thrust poverty into the door of thousands upon thousands of families, made up of daughters reared amid all the luxuries and refinement of polished life, and sons whose birth and training entitled them to stand among the foremost in our land. It is with these sons, now half educated, and struggling to uphold the credit of their families that we must fill our learned professions, if we hope to do honor to ourselves, or maintain our standing among the States of our Union. And it is for a portion of these noble young men that I now make an appeal to our more favored brethren of the North. If they would take home to themselves the condition in which the recent current of events has placed the South, they would neither wonder nor complain that, on the ground of *brotherhood*, *Christian brotherhood*, we look to them for help, in preparing our sons to minister at a common Altar, and preach the same loving SAVIOUR. Five such young men are this moment, looking to me not only for the instruction which they need, but for the food, and even clothing necessary to take them through a course of study preparatory to their admission into a Seminary. Now, to meet these demands, I feel myself utterly incompetent ; having no means on hand, and not knowing where to look.

Every parish in the Diocese is strained to its fullest extent in the support of its Pastor ; and many are only retained in their positions by the aid of the Domestic Committee. Is it without cause then that I make this appeal to brethren beloved in the LORD, who may be waiting only for an opportunity to call forth their bounty, with the assurance that it will be well bestowed ?

Need I add that the want of active young Clergymen is one of the greatest wants of the South—Clergymen, I mean, born and bred on the soil, and familiar with the manners and habits of the people ? Others, coming from a distance, however kindly welcomed, and preaching the same Gospel, cannot be expected to do it with equal acceptance and effect. In saying this, I give utterance to no sectional feeling, but express what every sober and unprejudiced mind must feel to be not only natural but unavoidable.

But I will say no more. My tale has been told, though in homely phrase. *Kind hearts* will not take long in understanding it ; and I pray God that *liberal hands* may be found to favor it.

Knowing that you will gladly undertake to receive such favors as may be entrusted to you, I remain in the bonds of a common Gospel,

Yours affectionately.

* * * * *

HISTORY OF CHURCH MISSIONS IN AMERICA.*

BY WILLIAM STEVENS PERRY, D.D.

CHAPTER IV.

PIONEERS.

HEAVEN mercifully interposed to save the future Commonwealth and church of Virginia. On the morning following that sad eventide which witnessed the desertion by the few colonists of their homes in the New World, a boat was descried approaching the vessels riding at anchor at the mouth of the river and awaiting the return of the tide to set sail for England. It announced the presence of the squadron of Lord De la Warr, and on Sunday, June the 10th, 1610, the three ships arrived off the fort and the Captain-General and his suite landed in the afternoon. Right Christianly, did this noble old Churchman enter upon his work for CHRIST and His Church in the New World. Though the Lieutenant-Governor and the few survivors were drawn up in arms to receive him, De la Warr, ere he recognized their courtesy or assumed any show of authority, fell on his knees and in the presence of the people offered long and silent prayer to Gon, and then marching in solemn state to the Church, after prayers—our

* Entered according to Act of Congress, in the year 1874, by WILLIAM STEVENS PERRY, in the office of the Librarian of Congress at Washington.

sweet "Even song" of course—Parson Bucke preached a sermon and at the close of the Service the new Governor assumed the control of the colony.

Thus solemnly and in the spirit of devout humility did this righteous Nehemiah enter upon his work. It is no wonder, then, that the Secretary and Recorder of the Colony, William Strachey, gives us, among the earliest notices of the new *regime* thus piously inaugurated, the following quaint but charming picture of the Church life of Jamestown at this time :

"The Captaine Generall hath given order for the repairing of it [the church], and at this instant many hands are about it. It is in length three-score foote, in breadth twenty-four, and shall haue a Chancell in it of Cedar, and a Communion Table of the Blake Walnut, and all the Pewes of Cedar, with faire broad windows, to shut and open, as the weather shall occasion, of the same wood, a Pulpit of the same, with a Font hewen hollow, like a Canoa, with two Bels at the West end. It is so cast, as it be very light within, and the Lord Gouernour and Captaine Generall doth cause it to be kept passing sweete, and trimmed vp with divers flowers, with a Sexton belonging to it ; and in it euery Sunday wee haue Sermons twice a day, and euery Thursday a Sermon, hauing true preachers, which take their weekly turnes ; and euery morning at the ringing of a bell, about ten of the clocke, each man addresseth himselfe to prayers, and so at foure of the clocke before Supper. Euery Sunday, when the Lord Gouernour and Captaine Generall goeth to Church, hee is accompanied with all the Counsailers, Captaines, other Officers, and all the Gentlemen, with a guard of Holberdiers in his Lordships Liuery, faire red cloakes, to the number of fifty both on each side, and behind him ; and being in the Church, his Lordship hath his seate in the Quier in a greene velvet chair, with a cloack, with a velvet cushion spread on a table before him, on which he kneeleth, and on each side sit the Counsell, Captaines, and Officers, each in their place, and when he returneth home againe, he is waited on to his house in the same manner.

Of the "true" (query, *two?*) preachers referred to in this extract, Richard Bucke was certainly one, and the other or others doubtless accompanied De la Warr. The name of the other is uncertain. It may have been the chaplain of Lord De la Warr's squadron who possibly returned with the ships and left no trace of his name behind. In June, 1611, a devoted clergyman, by the name of Glover, "an approued Preacher in Bedford and Huntingdonshire, a graduate of Cambridge, reuerenced and respected, in easy circumstances and advanced in years, went out to Virginia with Gates. It is most probable that Strachey in his reference to the "true" (or two) preachers had this excellent man in view. In him the University of Cambridge contributed her representative to the Virginia Mission as Oxford had earlier done in the person of Richard Bucke. Nor was there ever truer Missionary than this heroic man, willing, eager even, to brave the dangers of a distant clime, an unpromising charge, and one that brought no return save its opportunities of self-sacrifice for CHRIST. Alas! that the flame so brightly burning burned out so soon! In the words of Crashaw in his "Epistle Dedicatore" :

"He endured not the sea sickness of the countrey, so well as younger and stronger bodies ; and so, after zealous and faithfull performance of his ministerall dutie, whilst he was able, he gave his soule to CHRIST JESUS (under whose banner he went to fight, and for whose glorious Name's sake he undertooke the danger), more worthy to be accounted a true Confessor of CHRIST, than hundreds who are canonized in the Pope's Martyrologie."

At length, and for the first time, the settlement began to extend itself ; and with the founding of Henrico, about seventy miles up the river from Jamestown, a church was erected at the very first ; and here the apostolic Whitaker entered upon his Missionary labors. The "fair framed Parsonage impaled for Master Whitaker" and the "hundred acres called Rocke Hall" set apart for the future support of the Ministry in this new settlement, are referred to in the story of the first planting of Henrico. Here Whitaker was shortly succeeded by Rev. William Wickam, while he found a field of labor, even more Missionary in its character, at Bermuda Hundred, five miles further into the interior. Of this noble pioneer, like Glover, a graduate of Cambridge, who in the flower of his youth gave up home, the affection of the people of his cure, and prospects of preferment, the early annals of Virginia are full. Crashaw in the same "Epistle" already quoted thus narrates the story of his consecration to the work of Missions.

"He without any persuasion (but God's and his own heart) did voluntarily leaue his warm nest ; and, to the wonder of his kindred, and amazement of them that knew him, undertooke the hard, but in my judgment, heroicall resolution to go to Virginie, and helpe to beare the name of God unto the Gentiles. Men may muse at it, some may laugh, and others wonder at it. But will you know the reason ? God will be glorified in His own workes, and what He hath determined to do, Hee will finde means to bring to passe ; by the perfecting therefore of this blessed worke, He hath stirred up able and worthie men to undertake the manning and managing of it."

Every prospect was there now of progress. The leaders in the settlement were men of singleness of purpose, and their efforts were not wanting to bring the colony to the fullest prosperity, but in matters spiritual and temporal. In "The New Life of Virginea" * published in 1612 we find the following reference to the condition of the colony under its new administration :

"Their first and chiefest care was shewed in setting Lawes, Divine and morall, for the honour and service of God, for daily frequenting the Church, the house of prayer, at the tolling of the bell, for preaching, catechizing, and the religious observance of the Sabbath day, for due reverence to the Ministers of the Word, and to all superiours, for peace

* Reprinted in Force's Historical Tracts, Vol. I.

and love among themselves, and enforcing the idle to paines and honest labours, against blasphemie, contempt and dishonour of God, against breach of the Sabbath by gaming: and otherwise against adulterie, sacrilege and felonie; and in a word, against all wrongfull dealing amongst themselves, or injurious violence against the Indians. Good are these beginnings, wherein God is thus before, good are these lawes, and long may they stand in their due execution."

Would that in this spirit the good work thus begun had gone on. There were now seven hundred colonists in Virginia, and faithfully were they ministered to by the Church's Missionary Priests. Alas! that in the selection of these first planters there had been too little inquiry as to the fitness of the men thus brought across the ocean to found a Commonwealth and Church. It was making bricks without straw—the work that Bucke and Whitaker undertook in striving out of mere "aduenturers" to train the men to make a State!

AMONG THE SCANDINAVIANS OF MINNESOTA.

THE following letter, telling of itinerant Mission work among the Norwegians, Swedes, and Danes of Minnesota, gives a clear note of Christian enterprise in behalf of a rapidly increasing and too long neglected people. We may well ask, What is one Missionary for so many in urgent need of the ministrations of the Church? while we cannot fail to be thankful that we have even one so willing to work, at any cost of toil and self-denial, to promote the spiritual welfare of his countrymen. In the hope of helping the faithful servant of CHRIST in the prosecution of his Mission, Bishop Whipple recently wrote to us asking aid to enable him to publish in the Norwegian tongue a large edition of what is widely known as the "*Mission Service*," compiled by the late John David Wolfe of this city, already translated and used in three languages besides the English. We were thankful to have it in our power, in the course of a few days after the receipt of the Bishop's letter, to inform him that the cost of the publication would be met by a single individual who never seems to tire in work for our LORD and His Holy Church. Bishop Randall's "*Why I am a Churchman*" is also to be translated and printed, as a further facility in the hands of this good Missionary. Three or four hundred dollars will pay the cost of this publication. Who will claim the privilege of supplying this amount without delay?

REV. AND DEAR SIR : It was on the 5th of December, 1873, that the Rt. Rev. Bishop Whipple received me into the Protestant Episcopal Church.

in the parish of St. Mark's, Minneapolis. My first desire, after having been introduced into the Church, was to begin a Mission for the Scandinavians in Minnesota.

Through the kind assistance of Bishop Whipple and the Domestic Committee I was secured a yearly support. On the 5th of January I began my first Mission trip, which, since that time, I have repeated every month, visiting the following places: St. Peter, St. James, Mankato, Kasson, Rochester, Winona, Red Wing, Hastings, St. Paul, Minneapolis, Northfield, and Faribault. In all these cities there are a great number of Scandinavians (Norwegians, Swedes, and Danes). I could well say that there is scarcely any county or city in the whole State where my countrymen do not live, and that sometimes in great masses. There are, according to reliable persons, at least one hundred and seventy-five thousand Scandinavians in Minnesota. To reach all the points where they live would be something impossible, especially with the few means I command; but I hope during the course of the year to visit so many stations as can be reasonably asked of one man.

As I have neither Prayer-Book nor Hymnal translated into our language, I have permission of the Bishop to use the following Service:

A Hymn from Guldberg's Psalm-book; the Exhortation, Confession and Absolution from the Prayer Book; a Lesson from Holy Scripture; the Lord's Prayer; the Gloria Patri; the Creed; the Collect, Epistle and sometimes the Gospel for the day; a Hymn; a Sermon; a Collect, and the Blessing. My sermons treat more of moral than dogmatic themes, because I wish to avoid disputes with the Lutheran preachers, and bring my instructions within the understanding of my people.

At every Service I take up a collection, as requested by the Bishop. Little good can be expected from this, because the Norwegians are poor, and it is quite contrary to European customs.

Now what is the meaning of this Mission among the Scandinavians? Chiefly to make our Church known amongst them, and, if possible, in the course of time, in a peaceful manner, to join together the Lutheran and the Episcopal Churches here in the West. If it should be possible for me to see that happy result before I close my eyes and say this sinful world good-bye, I would not regret to have put my whole life in this work; but if any one should look out for great and immediate results, he would deceive himself in a most cruel manner. We do better just now to look those difficulties in the face, with which I have to struggle.

The Scandinavians are divided into many Lutheran sects, every one insisting that it is the legitimate daughter of the Lutheran Church in the old country—but they have altogether rejected the name, office and authority of Bishop, and have now a kind of Presbyterian or Congregational organization. Any one can understand how difficult it is for human pride to submit to a legal authority and regular organization such as that

of the Protestant Episcopal Church. The Scandinavians who come to this country are nearly all grown people, and, as a class, do not understand the English language. This makes it impossible for them to follow English preaching or Service. It does not seem that this will be better in the future, because the Lutheran preachers do all that is possible to keep the people away from the English schools as well as from the English Churches. Some of them go so far as to say that it is impossible to preach true Christianity in the English language.

Another difficulty comes undoubtedly from the false ideas which many have about the doctrine and practice of our Church; some saying that we are on the way to Rome; others accusing us of holding the doctrine of the Calvanists about the Holy Communion, although they have never seen or read the Common Prayer Book in their whole life.

The only way to propagate the truth in this wide Mission field would be to have a reasonable number of Prayer Books, and other good treatises, printed in the Swedish and Norwegian languages. The reader can understand easily that I cannot put the plan into execution before I have quite other means than I now can dispose of.

My work is for the coming generation which will be more accustomed to the English language and American life than the present, and will better appreciate the blessings of the Episcopal Church. This work for the coming generation is necessary here in the West, because already now the foreign element is so prevalent that we cannot otherwisc fulfil our Lord's Word, "Go and teach all people;" and if the Church fulfil her mission, CHRIST will give her His blessing.

It is not enough that a Clergyman know the English language here in the West. He should also know the German or at least one of the three Scandinavian languages. The Roman Catholic Priests in this country know always two languages, and in most cases three or four. I believe we could learn of Rome as to Missions. The Jesuits have the fair experience of three hundred years before them. I suggest the thought. May others put it in practice. Do not wait until it is too late.

I remain yours, etc.,

ERIK L. PETERSEN, *Missionary.*

MISSIONARY INTELLIGENCE.

TO THE MARYLAND AUXILIARY TO THE BOARD OF MISSIONS.

THE undersigned, appointed by you a Committee "to prepare a paper upon the best means of circulating Missionary intelligence," beg leave to report as follows.

Missionary interest depends on Missionary intelligence. For its diffusion systematic instruction is of great, if not necessary, importance. If the Church is ever to become a great Missionary organization, as its divine

charter implies, and as the American Church has resolved to be, it must adopt some plan for the systematic instruction of *all* its members in the work of Missions.

This system should aim at two objects : *first*, to cover the whole field of Missionary operations ; *second*, to give information to the whole Church.

First. Some system should be adopted by each Rector which will, in the course of a definite period, present to his people the whole work of the SPIRIT of GOD in all the Missionary world. Wherever real Christian work is done the HOLY GHOST must be exerting His power and producing new miracles worthy to be had in remembrance of all, and inspiring to the entire Church of CHRIST. If any communion be defective in its organization, so far from our ignoring its success and victories, its triumphs, in spite of this disadvantage, should rather encourage us, who claim to have the perfect Church, to expect still greater results from our divinely superior institution.

This covering of the whole field is particularly important to prevent that wearisome repetition in Missionary preaching which is sure to result where a Rector confines himself too closely to a pet Mission supported by his own congregation, or a favorite department of the general work.

The Committee recommend, therefore, some such general system as may, in the course of two or three years, cover the whole ground ; subject, however, to temporary suspension whenever a particular Mission demands immediate attention. They would also include in this system all departments of Church extension, such as Bible and Prayer-book Societies, organizations for the increase and support of the Ministry, hospitals, asylums, and all benevolent enterprises.

Second. *The whole Church, and all the members of its congregations should be instructed.* Many Churches have Missionary Societies already. But their monthly or quarterly meetings are, for the most part, held of weekdays, or, at best, during the latter half of the LORD's Day. Only those who are already interested attend ; they are a small minority of the entire congregation, and the great mass of the laity remain uninformed and uninterested. This difficulty can be obviated only by preaching Missionary sermons to our *Sunday morning congregations*.

Again, unless some regular and stated periods be adopted, no system can be successfully worked. What has no appointed time, generally has no time at all. It is obvious also that a general concert of the whole Church, which would bring the great cause before all the people on the same days, would have much moral power in commanding the system, and in stimulating their attention and prayers. The question then arises, How often in the course of a year should this important subject occupy the attention of the whole Church ? Considering that the Church is, by charter and fundamentally, a Missionary Society, the Committee venture to advise attention to this fundamental work of CHRIST's militant army at least *four times in twelve months*. To begin in January, the Missionary

month of Epiphany, and follow up the Birth of CHRIST immediately by advocating *His Mission to the world*, and then to present that Mission the first month of each succeeding quarter : such is the system which has suggested itself to the writers. Remembering also that the first Sunday morning of every month is already appropriated in many churches to a special subject, that of the Holy Communion, and appreciating the inconvenience of having two consecutive Sunday mornings confined to special themes, they recommend the *Third Sunday*.

This is the system, then, they propose : *every Rector to preach a Missionary sermon on the Third Sunday morning of the first month in every quarter*, or, if at any time the proposed day prove inconvenient, then as soon thereafter as practicable. They advise also a Missionary lecture to the Sunday-school on some Sunday during the intervening months, the whole congregation being invited.

In framing this system the Committee would not forget that there are many large representative parishes in our cities, in which, on account of their resources and liberality, the cause of Missions is necessarily advocated at irregular times by the Agents of our different societies ; they recognize the hinderance, too, in many country parishes. But the system is not proposed as an inflexible one ; it must be modified by circumstances.

This is the Committee's view. Every general work which aims to become systematic must begin with some definite system. An imperfect system may be modified and improved, but no system at all never can. As a new, only partially tried system the present is offered. A fair trial will soon suggest improvements ; varying circumstances will modify it in exceptional cases ; in the meantime impetus and universality are given to the work which grows by action alone, if by nothing else.

In addition to this general system, the Committee would recommend special and continuous Missionary Services during some of the Missionary seasons of the Church year, Advent, Epiphany, or Whitsuntide. In cities Rectors might combine their efforts and diversify the speaking. Laymen also might be employed to make addresses on carefully studied topics. They have already rendered good service, especially in connection with the Indian Missions. In the country their assistance would be perhaps the only help available. This employment of our lay talent would vastly increase the interest of our laity, and reinforce the cause by the active services of our most influential and eloquent members.

In conclusion, the Committee would state, that they have considered only the subject of the diffusion of Missionary intelligence, and not of raising money by collections. As to whether collections should always follow these Missionary sermons, that must be left to the Rectors themselves. They make no recommendations in regard to that.

Respectfully submitted :

WILLIAM P. WATKINS,
FLEMING JAMES.

MONTHLY MAIL.

THE first extract which we make from our Mail this month gives a sad picture of the trials and discouragements which our brethren at the South meet with in their Missionary work. Surely we must rejoice when we are able in any measure to "strengthen the weak hands," and to bring help and comfort to those who are seeking to rebuild the Church in the midst of ruin and desolation.

When I took charge of this parish in 1871, I found the church burned, and was forced to hold Service, for a year, in a school-house. By the summer of 1872, however, a new church, much superior to the old one, was ready for our use. A new affliction befell us last year, when the church was struck by lightning and much damaged. I am very thankful to be able to say that the damage has been fully repaired; but the expense thus incurred has prevented my doing any thing this year to reduce the debt on the church building—about one thousand dollars. The material prospects of this section of country, affecting, of course, the interests of the Church, are most gloomy and discouraging. A succession of poor crops, excessive taxation, disorganized labor, and political troubles, have brought this parish, like most other portions of Louisiana, to the verge of ruin. The planters, on whom all the business of this place depends, are heavily involved and utterly discouraged, and destitution prevails among many families who, before the war, were very wealthy. Under these circumstances, my people find it difficult to raise with regularity the six hundred dollars on which my wife and I live, and I take this opportunity of returning thanks to you for the stipend which the Board of Missions has allowed me during the past year. The general need and discontent prevailing here, have caused all to leave who could find employment elsewhere, and I have thus lost several of my best parishioners, and among them some of my Sunday-school teachers.

The next letter shows a different phase of trial, of a kind, however, none the less difficult to meet and to bear with patience. Our good Missionary writes from Ogden, Utah, where he labors in the face of Mormon prejudice and superstition :

There are many children in our Sunday-school who should be baptized, and they would be were it not for the constant hinderances which parents throw in our way. Parents whom one would suppose would be only too anxious to take advantage of every support offered their offspring in this world of sin and temptation, strange to say, are utterly indifferent; not only so, but they institute an active opposition against our best endeavors. When the minds of their children are most readily turned in the right direction, they cause them to hesitate, and doubt, and ask questions,

and argue, just like themselves. I see no way except to wait for our children to grow up to manhood and womanhood, in the meantime furnishing them with a sound education and setting before them their responsibilities.

Our schools are in a most flourishing condition. We are delighted with the improvement of the children. Three years ago they were wild and ungovernable, now they are modest and teachable, loving and confiding. They are prepared to follow where we may lead.

Our Sunday-school is constantly growing. We are cramped for want of room. I trust the day is not far distant when we shall have more room, and better accommodations. We have commenced work on a church which will seat about two hundred persons. I hope we may see it completed by the first of November next. As yet we do not quite see our way clear. God has helped us thus far, and we trust and pray that He will do the same in time to come, especially in aiding us to erect this house to His name and honor.

I consider the Mission in a promising condition, and in *many* respects I feel much encouraged.

The Easter offerings will go to you. I hope they may prove to be large and generous. I shall use my best endeavors to make them such. You have ever been kind to us. May God give us the power to show our appreciation of this kindness in a substantial manner.

A Missionary in Michigan writes us something about his Lenten duties. The mention of the bill at the livery stable is suggestive. Will not our friends who are used to attend Service in churches only a few blocks from their own doors, bear in mind the expense, as well as the tax upon time and strength to which our Clergy are subjected in their frontier work? We are not very fond of specials, but specials for horses or for horse-hire we will gladly receive and forward.

Lent was a very laborious season with me. It seems an easy matter to have a Daily Service when the Service is confined to one church, but when it is distributed among *four* places, and these places far apart, it becomes a much more difficult task. I had a daily Service, except on Monday, and toward the last of Lent, twice daily. I felt sometimes like giving up, until the time came for me to start on the ride, and then all hesitation would vanish.

Services were well attended. At C., I spent most of one day each week in visiting. This has a wonderful effect in stirring up the people. But it was attended with no small cost to myself, as these rides necessitated the forming a large bill at the livery stable.

At M., I held Cottage Services, with much success and profit.

We must all have one utterly forlorn and discouraging place. Such an one to me is N. We have only a very few families there, and they seem to

forget Church duties entirely. The place is crowded with various denominations, and sometimes the minister of these bodies will be living at variance with the morality of the Bible, though many of the people wink at and excuse gross sins.

Our Lent here in B. was well observed with a few exceptions. And Easter, notwithstanding the storm, was most delightful. Services were well attended. All within was so beautiful and quiet and happy, that our delight was intensified by the contrast with the storm outside.

The Bishop will soon visit me, for Confirmation both here and at C.

We close with two extracts from our most North-eastern Diocese, both full of hope and encouragement and bright with Easter joy and thankfulness.

Yesterday, Easter, we had a choir of fourteen students, seven on each side, and for the first time showed the people of this town what antiphonal singing is. We are all boiling over with delight and satisfaction, on account of the glorious day we had for Easter. I am more than ever encouraged by the prospects which this parish has of doing the Lord's work here in His Church's way.

Lent with its holy influences has had its usual effect of giving a fresh impetus to the interest in the Church, and work for the Church, both in people and Minister ; which may perhaps account for the unusually large list of Baptisms recorded on this quarter's report.

I find by looking over the copies of my reports, that during the four years that I have been a Missionary of the General Board, I have never yet sent in a quarterly report without some Baptisms recorded in it. One had forty-seven and several had twenty or more. This shows that this is a good field for Church work.

MISSION WORK AMONG MANY PEOPLES.

THE student of geography cannot fail to be impressed with much that is peculiar in the conformation and position of this continent ; and, turning his studies upon its resources which take the form of capabilities for sustaining population, he finds here what no other country on the globe possesses. We are hardly able to understand how any man, with a proper consideration of these matters, can hesitate, in expression of his maturest convictions, to declare that God has put into the hands of our American people a possibly great and glorious destiny. He hath done His part well, and on the broadest scale ; and, in leaving the rest to our care, has laid upon us a variety and weight of responsibility almost fearful to contem-

plate. In this responsibility the Church has a large and peculiar share. Hundreds upon hundreds of millions of people will be here before many generations have passed, and here many of them will grow rich out of the products of our mountains and our plains. Doubtless we are to be the richest people in the world. The Church need have no care for this. She has a higher and a grander Mission. She must see that our civilization be made strong, healthful and beautiful, as well as enduring, by the presence and power of the Christian element which she is charged to dispense. And here she does not reach the limit of her prerogative. She is set for the care and nurture of souls. She must see that the great Salvation be proclaimed in every hamlet. She works with and for God and His CHRIST. She has the promise of Their perpetual presence and aid in the accomplishment of her task. She has the salt, without which social decline, disorder and corruption must ensue. God holds her responsible for the spiritual training and salvation of the multitudes who are now here, and of the still greater multitudes who are to be here.

A word about those who are here. New York is the third German city in the world. All our large cities, and all our small ones, have this German element in them ; indeed, the Germans are in every place where there is promise, by industry and frugality, of realizing the material ends of life. What has the Church done for them? What is she doing for them? What wise and comprehensive plans has she in readiness, to be put into execution in their spiritual interest? This "German Problem," as it is sometimes called, is every day clothing itself with fresh importance and solemnity. Where are the men, who, in the fear of God, and asking the guidance of His HOLY SPIRIT, are bending their energies to the clear and practical solution of this problem?

Bishop Whipple writes that there are one hundred and seventy-five thousand Scandinavians in Minnesota, and says, "I am not sure but my Diocese is yet to be Scandinavian." And here speaks a man whose eye, with wonderful accuracy, sweeps our whole Western horizon, and sees in that immensely broad domain the aggregation and unfolding of human energies, which, if they be not won over to the love and service of God, will certainly turn into a deadly blight to affect disastrously the prosperity and even the very life of the nation. He does not rest. He cannot rest. The zeal of God's House is consuming him. Others of our Western States, as well Minnesota, have received and are receiving very large additions to their population from this Scandinavian race ; and, as

in relation to the Germans, we may ask, What has the Church done for them? And what is the Church planning to do for them?

China and Japan have come to be but a little way from the Western limit of our Republic, and that Western limit has come to be very near the Eastern. Doubtless many of our children will live to see the day when millions of the inhabitants of those once far distant heathen countries will be upon our soil. Even now their senseless and hideous idols are set up and worshipped at the very threshold of the temples of the Living God. There is more force than many are willing to admit in the expression of some one's conviction that we must Christianize them, or they will heathenize us. Thus far our efforts for their Christianization have been of the scantiest and feeblest sort.

So many of the nationalities of the world are obtaining a foothold in this land, that it becomes no light task to classify and describe them. We have not space to say all, or the half, that need be said upon this subject. At the last, we are rousing ourselves to do justice and show mercy to the waning remnants of the original occupants of our soil. But what can we say for ourselves as we stand confronted by our American Africa, embracing more than four millions of souls? They understand our language and habits of thought. They are an affectionate and docile people, easy to be led in the right way or in the wrong. No other Christian body possesses such aptitude and facility for Mission work among them, as our own; and it may well be doubted whether, over the broad globe, there is to-day a Mission field so full of promise, or one that could be reclaimed and cultivated at so slight a cost of men and means, as that presented in our own Southern States. The consideration of the very little that we have done in the spiritual interest of the Freedmen, and of the less that we seem preparing to do for them in the future, must cause every devout and earnest Churchman to blush for shame.

The Church of God is here to give out light in all directions, to project it into all degrees of darkness, to help, in everything pertaining to well-being in the present and in the future world, all the peoples of the earth who come to share with us our vast and goodly heritage. It is a very serious and fearful thing to stand in such relations to the past of the Kingdom of CHRIST, as those in which we claim to stand; serious and fearful lest we fail in our duty towards those who are out of the way, and so turn from their legitimate course and end, the pure streams which are for the cleansing of the nations. There is scarcely anything more

dreadful in the Word of God than the intimation that it is sometimes accordant with His inscrutable purpose and prerogative to curse the blessings of His people. Surely we must see to it that Divine arrangements, intended to be, in our hands, ministries of life, turn not, through our neglect or misuse, into ministries of death.

A Mission work, wise, earnest, flexible, and far-reaching in its range, is indeed called for among many peoples in this land. The motives that combine to secure from us a prompt and good heeding of this call, are as varied and lofty as God can present to those with whose own salvation He has linked the uplifting and saving of others.

BISHOP GREEN AND HIS DIOCESE.

AFTER the age of seventy-six, and after service in the Christian Ministry extending through a period of fifty-five years, to our seeming it is a little hard that one may not be excused from further active duty, and be permitted, by holy and undisturbed meditation, to experience some fore-tastes of that Rest that remaineth for the people of God. But all seeming is little to be accounted of, where the wisdom and goodness of God are shaping the character and directing the destiny of His servants. The venerable Bishop of Mississippi, as loving and loveable as he is venerable, is in our thoughts while we write these lines. Elsewhere we present a letter from him, written at our request, and giving a very clear and touching statement of some of the difficulties that beset him as he toils uncomplainingly on, in execution of the great trust committed to his hands. For this letter, we bespeak, on the part of all who receive our Magazine, a considerate and sympathetic reading. If the dear Bishop must work on, in personal poverty, about which he does not speak, till the last sands are leaving the glass ; in the name of all that is sacred in the estimation of Churchmen, and all that touches them in the way of obligation, let him have the means to work with, and to help forward those young disciples who are willing to accept the Christian Ministry, even with scanty temporalities, so that they may reach it, with such qualifications as are meet for the proper discharge of its honorable and sacred functions.

It will give us great joy to take charge of and forward to Bishop Green any contributions for him or his work that may be sent to this office.

SYSTEMATIC TEACHING.

A WORD TO THE CLERGY.

On another page of this Department will be found an article entitled “Missionary Intelligence,” which we trust will meet with a careful reading, especially from the Rectors of our different parishes. To select one out of the many wise remarks that it contains would almost seem invidious, and yet we cannot but draw attention to a single sentence, with the trite—but no less true than trite—observation that follows it : *“Every general work which aims to become systematic must begin with some definite system. An imperfect system may be modified and improved, but no system at all never can.”*

We all know one thing. Each member of the Church of CHRIST has some part to do in the Missionary work which is going on all over the world—a certain measure of responsibility and duty, lying somewhere between the personal influence which comes from the simple following out of the command, “Let your light shine,” and the utmost limit of self-sacrifice, the leaving father and mother and wife and children, and laying down life itself, for CHRIST’s Sake and the Gospel’s.

One other thing we know. Every Rector is verily guilty before God in so far as he fails to instruct his people in this especial line of duty. He cannot give them wise and liberal hearts, or generous, self-denying spirits ; but he can teach and warn and persuade, and can convince them by his own words and example that he himself feels the fulness and the importance of this call to labor for the LORD Who bought us. Do our Rectors realize this truth ? Do they themselves really feel that the Church must be an active Missionary Society if it is a living Church ? Do they know that only when their parishes work earnestly for others, as a part of that great Missionary Society, are they worthy of a name and a place upon the Everlasting page of glory which will be opened before men and angels in That Day ?

When shall the time come that all our Clergy will unite to do the Church’s work in the Church’s way ? When shall the story of the triumphs of the Cross be told with the story of the Cross itself ? When shall the Manifestation, year by year, of CHRIST to the Gentiles find a record by the side of the picture of the first Epiphany ? When shall the planting of the Gospel seed, and the happy signs of fields white unto the harvest,

be pointed out as a continual showing forth of the first fruits of our MASTER's Death and Sacrifice for us, a proof of His most glorious Resurrection?

From a parish thus instructed what noble offerings could surely come for the service of the LORD : prayers, full of faith and of desire, for the speedy coming of the Kingdom ; sympathy, warm, loving and constant for the soldiers on the out-posts ; gifts, free, unstinted and untiring for the LORD's treasury ; and no doubt many a life ready to spend and be spent, at home or abroad, however or wherever the LORD might will—a last, best sacrifice for the cause of CHRIST.

Will not our Clergy think of this, and try, if not this plan, at least some plan of definite, systematic teaching upon Missionary work and Missionary duty ?

SUMMER WORK.

A WORD TO THE LAITY.

THIS number of THE SPIRIT OF MISSIONS comes to all our readers at the very opening of the summer months ; to many of them just as their winter's work is laid aside, and they are entering upon a long bright holiday, in the country home, among the mountains, by the seaside, or on foreign soil. Wherever they may be, though the daily round of labor in the household or in the market place is forgotten for a season, may each and every one still bear in mind the MASTER's work, and seek no respite from that ever-binding service—only a change of duty. Let some wearied Missionary be comforted by words of cheer or a liberal token of true and loving sympathy. Let some worn-out Rector be refreshed by a new helper in his country parish. Let some band of children in the boarding-house or fashionable hotel be gathered together, week by week, for a little gentle teaching. Let Christain Churchmen of America remember to be Churchmen and Christians still, in word and deed, whether in London, or in Paris, or in Switzerland, as truly as they have been in their native land. So shall our people find their summer work for CHRIST and for His Church ; and may God bless and speed and prosper it to His glory and their own eternal good.

WANTED.

A PURCHASER for an entire set of THE SPIRIT OF MISSIONS. All needed information can be obtained by application to the Secretary and General Agent of the Domestic Committee.

ACKNOWLEDGMENTS.

 N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1, to April 30, 1874, inclusive.

ALABAMA.

Macon—Christ.....	14 00	
St. Paul's.....	14 00	
Mobile—St. John's.....	1 00	
St. Mary's Chapel	8 85	
Trinity, of which from Mrs. H. D. C. \$10.....	61 75	99 60

COLORADO.

Idaho—Calvary, Easter offering..	3 00	
Nevada—Christ, Easter offering..	10 00	
Contents of the late Bp. Randall's Mite Chest, for Colorado	5 33	13 33

ALBANY.

Albany—Holy Cross S. S. M. C... St. Paul's, of which from M. C., \$20, for Bishop Spaulding, \$50.....	2 00	
Burnt Hills—Calvary, M. C.....	225 23	
Delhi—St. John's, for Bp. Spauld- ing.....	1 45	
Duanesburgh—Christ S. S.....	12 00	
Hoquansburgh—St. James', M. C..	8 00	
Hoosac Falls—St. Mark's, M. C..	4 80	
Lansingburgh—Trinity, A. Walsh, Jr	50 00	
Little Falls—Emmannel, a mem- ber of Woman's Mission- ary Association.....	12 50	
Salem—St. Paul's S. S. M. C....	5 00	
Troy—Christ	28 89	
	50 00	399 87

CALIFORNIA.

Sacramento—Grace.....	22 00	
San Diego—Holy Trinity.....	25 40	
Santa Cruz—Calvary, Easter offer- ing.....	10 00	57 40

CENTRAL NEW YORK.

Auburn—Woman's Missionary As- sociation of St. Peter's, for Colorado.....	25 00	
Candor—St. Mark's, M. C.....	5 50	
Manlius—St. John's School.....	5 00	
Waterloo—L. C.....	6 00	41 50

CENTRAL PENNSYLVANIA.

Carbondale—Trinity, of which from S. S., for Bishop Spaulding, \$13.89 ; from chnrch \$19.01.....	32 90	
Columbia—St. Paul's, M. C.....	7 50	
Philippsburgh—St. Paul's Easter offering for Nashotah...	36 11	
Pottsville—Trinity S. S.....	44 37	
Lebanon—St. Luke's, M. C.....	21 75	
Tioga—S. M. G., for Texas Mis- sionary.....	1 00	143 62

CONNECTICUT.

Ansonia—Christ Ch.....	6 35	
Darien—St. Luke's S. S., Easter offering.....	10 00	
East Haven—Christ, Easter offer- ing.....	18 33	
Fair Haven—St. James', of which for Bp. Tuttle, \$20.00 ; Bp. Spaulding, \$15 ; Bp. Whipple, \$15 ; Bp. Niles, \$15.....	65 00	
Hartford—Christ, of which for Bp. Spaulding \$1.....	11 00	
Trinity, for Church work in Utah, \$65 ; for Rev. L. H. Wells, \$25 ; for Bp. Spaulding, \$60.....	150 00	
Naugatuck—St. Michael's.....	5 00	
New Haven—Grace, for Rev. L. H. Wells, of Walla Walla...	17 37	
New Haven—Trinity, Easter offer- ing, of which for Rev. L. H. Wells, \$105.....	194 32	
Quarterly payment of stipend.....	50 00	
New London—St. James', of which for Bp. Hare, \$200 ; Bp. Whipple, \$10 : Bp. Spaulding, \$10 : Bishop Tuttle special for Mr. Gilligly, \$100; Nashotah daily bread, \$20.....	340 00	
New Milford—St. Peter's S. S., of which for Bp. Tuttle, \$40 ; Bp. Morris, \$25...	171 40	
Norwalk—St. Paul's, for Bp. Spaulding, \$150 : Mrs. S. E. O., \$15.....	165 00	
Middletown—Holy Trinity, Advent offering for Bp. Morris..	45 00	
Monroe—St. Peter's, Easter offer- ing.....	6 00	
Plymouth—St. Peter's S. S., for Bp. Neely.....	19 00	
Portland—Trinity, M. C.....	16 65	
Ridgefield—St. Stephen's.....	6 75	
South Glastenbury—St. Luke's...	20 00	

ACKNOWLEDGMENTS.

		LOUISIANA.	
<i>Southport</i> —Trinity, in memoriam for Bp. Whipple.....	10 00	<i>Alexandria</i> —St. James' S.S. M. C.	12 50
<i>Stamford</i> —St. John's, quarterly payment of stipend.....	25 00	<i>New Orleans</i> —Christ.....	51 55 64 65
<i>Waterbury</i> —St. John's, a little boy's Easter offering...	1 00		
<i>Watertown</i> —Christ, of which from M. C., \$27.45; for Bp. Hare, \$36.25; Bp. Niles, \$7.25; Rev. Mr. Gilligly, \$14.30.....	95 25 1448 42	MAINE.	
DAKOTA.		MARYLAND.	
<i>Fayton</i> —Christ.....	12 00	<i>Carroll Co.</i> —Westminster, Ascen- sion.....	16 00
	12 00	<i>Catonsville</i> —St. Timothy's.....	29 00
DELAWARE.		<i>Baltimore</i> —Grace, of which for Bp. Whipple, \$200; Bp. Spaulding, \$200.....	400 00
<i>Claymont</i> —Ascension, M. C.....	16 10	Memorial Ch.....	60 42
<i>Laurel</i> —St. Philip's Chapel.....	1 60	St. Barnabas' S. S. M. C..	40 24
<i>Milford</i> —Christ.....	10 00	St. Luke's, of which for Bp. Spaulding, \$10; Bp. Tuttle, \$10.....	20 00
<i>New Castle</i> —Immanuel, a friend Louise.....	25 00 1 00	<i>Brookville, Montgomery Co.</i> —Mt. Calvary.....	10 00
	53 70	<i>Hartford Co., Enorton</i> —St. Mary's, of which for Nashotah, \$5.00.....	24 50
		<i>Montgomery Co., Brookville</i> —St. Bartholomew's, M. C... <i>Washington</i> —L., for Nashotah...	1 60 603 26
EASTON.		MASSACHUSETTS.	
<i>Cambridge</i> —Great Choptank Par- ish, M. C.....	15 00	<i>Amherst</i> —Grace.....	4 00
<i>Kent Co.</i> —I. U. Parish.....	1 10	<i>Boston</i> —Chapel of the Good Shep- herd, M. C.....	43 00
<i>Snow Hill</i> —A member of Wo- man's Missionary Asso- ciation of All Hallows' Parish.....	5 00	Christ.....	10 00
	21 10	Emmanuel, Easter collec- tion.....	20 00
		St. Mark's, of which for Rev. E. C. Cowan's school at Gilroy, Cal., \$25; for Bp. Randall memorial Chapel, \$70..	195 06
		St. Paul's, of which for Bp. Spaulding, \$20; Bp. Hare, \$5; Bp. Vail, \$5; from Wm. B.—\$100... Miss F. G.....	150 00 3 34
		<i>Charlestown</i> —St. John's S. S., in memoriam of Bp. Ran- dall, for Colorado, \$25..	35 00
		<i>Dedham</i> —Quarterly payment of stipend.....	100 00
		<i>Dorchester</i> —St. Mary's, a friend..	5 00
		<i>Fitchburg</i> —G.....	20 00
		<i>Great Barrington</i> —M. C.....	2 50
		<i>Hyde Park</i> —Mrs. M. S., for Bp. Randall memorial Ch...	10 00
		<i>Lowell</i> —St. John's.....	18 00
		<i>Mattapan</i> —Grace, St. James', M.C.	4 21
		<i>North Adams</i> —St. John's.....	22 00
		<i>Pittsfield</i> —St. Stephen's.....	50 00
		<i>Salem</i> —Grace, for Bp. Spaulding.	125 00
		St. Peter's, of which from S. S., for Bp. Spaulding, \$25; from church \$25...	50 00
		<i>Southboro</i> —St. Mark's, for Bp. Spaulding.....	62 85 929 90
INDIANA.		MICHIGAN.	
<i>Indianapolis</i> —Pledged from a member of St. Paul's Cathedral	100 00	<i>Ann Arbor</i> —Lenten savings of St. Andrew's S. S....	85
	100 00	<i>Coldwater</i> —St. Marks, a widow's mite.....	6 25
		<i>Detroit</i> —St. Peter's, M. Y. O. B. Sisterhood, for Bp. Spaul- ding.....	10 00
		<i>Fentonville</i> —St. Jude's.....	3 50
		<i>Hillsdale</i> —St. Peter's, of which from M. C. \$4.75.....	14 25
		<i>Jackson</i> —St. Paul's, M. C.....	3 00 37 85

MINNESOTA.

<i>Fort Snelling Chapel</i>	5 25
<i>Minneapolis—All Saint's Chapel</i> ..	2 55
<i>Gethsemane</i>	52 00
<i>North Minneapolis—Chapel of Brotherhood</i>	4 00
<i>Red Wing—Christ, of which from M. C.</i> \$33.62.....	81 80
<i>Rochester—Calvary</i>	7 00
<i>St. Charles—Trinity, Easter offering</i>	4 00 156 60

MISSOURI.

<i>Miami—Grace, of which for Bp. Whitaker, \$4.25</i>	8 05
<i>St. Louis—Christ, for Bp. Spaulding</i>	50 00
<i>St. John's, M. C.</i>	7 45
<i>Waverly—Easter offering of four children</i>	3 00 68 50

NEW JERSEY.

<i>Belvidere—Zion</i>	2 00
<i>Bergen Point—A member of Woman's Missionary Association of Trinity Ch., quarterly payment of scholarship in St. Mark's school, Salt Lake City, Utah</i>	10 00
<i>Burlington—St. Mary's, of which for Bp. Whipple, \$46.80; Bp. Clarkson, \$24.10</i>	70 90
<i>Camden—St. Paul's</i>	50 00
<i>Crosswicks—Grace</i>	4 00
<i>East Orange—Christ S. S. M. C.</i>	67 05
<i>Elizabeth—Christ</i>	78 80
<i>St. John's, a member, of which for Bp. Whipple, \$500; Bp. Spaulding, \$500</i>	1000 00
<i>Florence—St. Stephen's S. S. M. C.</i>	11 77
<i>Jersey City—Grace, of which from M. C., Easter offering, \$1.25</i>	24 35
<i>St. John's Free Ch., M. C.</i>	10 00
<i>Perth Amboy—St. Peter's, of which for Bp. Whipple, \$12.50; Bp. Spaulding, \$12.50</i>	25 00
<i>Rancocas—St. Peter's</i>	1 40
<i>Red Bank—Trinity</i>	9 35
<i>Rutherford Park—Grace S. S. M. C.</i>	31 77
<i>Summit—Calvary, M. C.</i>	12 25
<i>Woodbury—Christ</i>	29 59 1438 23

NEW YORK.

<i>Clifton—St. John's</i>	150 63
<i>Goshen—St. James', M. C.</i>	1 25
<i>Hightand Falls—Holy Innocent's</i>	5 75
<i>Kingston—St. John's S. S., Easter offering</i>	18 00
<i>Matteawan—St. Luke's</i>	82 63
<i>New York—Calvary, a member Christ</i>	150 00
<i>Church Beloved Disciple S. S., of which from M. C., \$17.91; Easter offering, \$13.85</i>	65 00
<i>Grace, of which from collection at the House of Bishops, for Niobrara, \$45.78; from Miss F. and E. F., of which for Bp. Spaulding, \$100; for church at Boulder, \$100; from M. C., \$17.33</i>	31 76
<i>St. Ann's, M. C.</i>	313 11
<i>St. Augustine's Mission Chapel, Lent savings of the children, for Wolfe Hall, Col</i>	2 52
	5 89

St. Bartholomew's, a mem-

ber, of which for Rev. E. C. Cowan, \$50; quarterly payment of Kansas Missionary, \$100; C. H. W., \$10..... 360 00
St. Clement's, M. C..... 7 03
St. Peter's, M. C..... 11 13
St. Thomas' S. S., young ladies' Bible class, Easter offering, for Bp. Whipple, \$44.50..... 434 43

St. Stephen's, for Rev. W. K. Douglas..... 5 00

Transfiguration, a member, quarterly payment of stipend..... 75 00

Trinity, add'l..... 500 00

Zion, for Bp. Morris, female education, \$500..... 899 65

A Communicant, for the Training School at Ashville, N. C..... 1 00

C. T. G..... 200 00

E—, for Bp. Tuttle..... 25 00

Mrs. Mc N—, quarterly payment of stipend..... 25 00

Miscellaneous—Bequest of Miss Margaret Dunle..... 200 00

Nyack—Grace..... 66 93

Poughkeepsie—Christ, add'l..... 6 50

St. Paul's, of which from M. C., \$12.93..... 22 93

Riverdate—Christ, of which for

Bp. Green's Training School, \$5; New York City Missions, \$45; Society for increase of Ministry, \$20; from S. S., for St. Barnabas' Mission, \$25; Midnight Mission, \$25..... 145 00

Rye—Woman's Missionary Association of Christ Ch., for scholarship in Salt Lake..... 40 00

Tompkinsville—St. Paul's Memorial Ch...... 5 81

Tuckahoe—St. John's..... 7 61

West Farms—Grace, of which from S. S., \$13.71..... 30 11

Wilmet—St. John's..... 1 83

Yonkers—St. Paul's, of which for Bp. Spaulding, \$5; for Nashotah, \$5..... 10 00 3906 50

NORTH CAROLINA.

Oxford—S. D. L. Easter offering.. 3 00

Raleigh—Christ, M. C...... 48 57

Wilmington—St. James'..... 70 00 121 57

OHIO.

Ashtabula—St. Peter's, M. C...... 39 00

Cleveland—St. Mary's, Easter offering, for Bp. Spaulding..... 46 99

Trinity, for Bp. Clarkson, \$5.00..... 8 00

Massillon—St. Timothy's..... 10 00

Painesville—St. James', M. C...... 12 00

Ravenna—Grace..... 1 20

Zanesville—St. James'..... 51 23 168 42

PENNSYLVANIA.

Kingsessing—St. James', of which for Bishop Spaulding, \$10.76; for Nashotah, \$4.50..... 15 26

Lock Haven—St. Paul's S. S., of which for Bishop Spaulding, \$16.50!..... 49 50

RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Clarkson.....	\$31 50	Rev. J. L. Gillogly	114 30
Bp. Green.....	6 00	Rev. R. M. Kirby.....	10 00
Bp. Hare.....	297 03	Rev. L. P. Rucker.....	1 00
Bp. Niles.....	37 25	Rev. W. H. Stoy.....	1 00
Bp. Neely.....	19 00	Rev. L. H. Wells.....	147 37
Bp. Morris.....	64 00	Nashotah.....	122 11
Bp. Spaulding.....	1924 72	Grace Ch., Colorado Springs.....	25 00
Bp. Whipple.....	2847 80	City Missions.....	45 00
Bp. Whitaker.....	4 25	Society for the Increase of Minis- try.....	20 00
Bp. Vail.....	5 00	Midnight Mission.....	25 00
Bp. Tuttle.....	295 42	St. Barnabas' Mission.....	25 00
Rev. E. C. Cowan.....	77 00	Church at Rome, Italy.....	25 00
Rev. W. K. Douglas.....	5 00		
Rev. Luther Eborn	5 00		
			<u>6,760 75</u>

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyter in charge.

Church of Our Merciful Saviour.

Rev. Samuel D. Hinman.

John B. Wapaha (Native), Catechist.

Sam'l. Manikiya, " "

Samuel Stone, " "

Duncan Graham, " "

Mrs. S. D. Hinman.

Emily J. West.

St. Mary's School.

Clara M. Kerbach, House Mother.

Sister Mary Graves, Teacher.

Bazille River Chapel.

Rev. Dan'l. W. Hemans (Native), Presbyter.

Wapashaw Chapel.

Tho's. Nomah'di (Native), Catechist.

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyter in charge.

Church of the Holy Fellowship.

Rev. Joseph W. Cook.

David Tatayopa (Native), Catechist.

Edward Ookiye, " "

St. Paul's School. (Boys.)

The Bishop, Principal.

Rev. H. St. G. Young, Head Master.

Rev. Luke C. Walker (Native Deacon), Teacher.

Walter S. Hall, Teacher.

Mrs. M. E. Duigan, House Mother.

Amelia Ives, Assistant.

Emmanuel Hall. (Girls.)

S. M. Robbins, House Mother.

Anna M. Baker, Teacher.

White Swan.

Rev. Wm. J. Cleveland, Presbyter.

Mrs. W. J. Cleveland.

Matthew Leeds (Native), Catechist.

Choteau Creek.

John Robinson, Teacher.

Baptiste Deion (Native), Catechist.

Botin's.

Salos P. Walker (Native), Catechist.

YANKTONNIA MISSION—P. O. address, **CROW**

Creek Agency, Dakota.

Rev. H. Burt, Deacon.

Sister Anna Pritehard.

Olive M. Roberts.

LOWER BRULE MISSION—P. O. address, **CROW**

Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon.

George Long (Native), Catechist.

Mary J. Leigh.

WISCONSIN MISSION.

Under the charge of Bishop HARE.

Oneida Agency—P. O. address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyter.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyter.

Rev. J. A. Gilfillan, Presbyter.

Milton Lightner (Native), Teacher.

Mrs. M. L. Seiby, in charge of Hospital.

Mrs. Laura Crafton,

At Mendota—

George St. Clair, (Native), Catechist.

Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States-----
for the use of the Indian Commission of said Society.

FURTHER ENLARGEMENT OF THE WORK.

THE space at our command this month will not permit us to do more than allude to the very considerable enlargement of our Indian Mission work which has recently been made. We can merely say here and now that the enlargement referred to—the preliminary arrangements for which were made a few weeks ago at a conference between the Missionary Bishop of Niobrara and the Executive Committee of the Indian Commission—involves the addition, to our already heavy appropriations, of several thousand dollars, and that this increase of means is to be devoted

in part to the support of additional helpers (male and female, clerical and lay) in the Indian Field, and in part to the erection of Mission Houses at new points. In this connection we would call special attention to the closing paragraphs in the very interesting letter from Bishop Hare, which follows.

Friends of Indian Missions, God seems to be opening for us, in this department of Christian work, great opportunities for winning souls for the dear MASTER. Let us beg you to help on that work more and more by your earnest prayers and your liberal offerings.

LETTER FROM BISHOP HARE.

VISIT TO THE RED CLOUD AND SPOTTED TAIL AGENCIES.

WHETSTONE AGENCY, DAKOTA, April, 1874.

MY DEAR FRIENDS : We met our fellow Commissioners on Monday, March 9, at Cheyenne, a town on the Union Pacific Railroad distant about 180 miles from the Red Cloud Agency. The town was astir with alarming reports from the Indian country, and all sorts of surmises were current as to the probable issue of the reported hostile demonstrations of the Indians and the consequent movement of the troops. Of the people some took it for granted that the Commission was composed entirely of Eastern men utterly unacquainted with the true merits of the Indian question, and by these we were regarded with ill-disguised contempt. As one of our party was a U. S. Indian Inspector, and another well-versed in the whole business of investigation, no one of the party was quite ready to rate himself according to the measure of our critics, and, had we been, we felt that the presence of Mr. Hinman on the Commission, who has lived many years among the Sioux, speaks their language, and is a prince in Indian affairs, both in his knowledge of them and in his ability to turn it to practical account, assured us that we should not rush into the dark.

Others took us as *peace-at-any-price* men, and as, in their minds, to use the language of one, "a war with the Indians would be the making of Cheyenne," our Mission was looked upon as a direct attack upon their pecuniary prospects, and merited only vituperation.

To hot and *indiscreet* military men (and there are some of this class to be found among the many noble men of that profession), our coming appeared like a snatching the chance for action and glory from them when the morsel was not only on the way to their mouths, but, in imagination at least, half swallowed, and their disgust was ill-concealed.

Happy are the men who, under such circumstances, have a fair amount of self-esteem, and can find their pleasure in the satisfaction they take in their own convictions !

It took us half of Monday and part of Tuesday to find our way out of the conflicting opinions which surrounded us as to the best route from Cheyenne to the Red Cloud Agency and as to the exact locality where danger from marauding bands of Indians would begin. Some urged one opinion, some another. We finally determined that we would risk whatever danger there was in making our way without escort from Cheyenne to Fort Laramie, a journey of two days (about 95 miles), and we made arrangements to take advantage, from that point on to the Red Cloud

Agency, of an escort put at our disposal by the General in command of the Department, or of an escort of friendly Indians for which we had written to the Agent at the Red Cloud Agency.

A prosperous drive of two days brought us to Fort Laramie where we were courteously received. Next morning we started for the Agency, enjoying the escort of both a military force of about seventy men (half cavalry and half infantry), and of a little body of five Indians. Two days and a half, during which we scanned the brow of every hill and peered into every ravine, not knowing but that they concealed a band of hostile Indians, brought us to the Red Cloud Agency, and into the very midst of the disturbed district. The Whetstone Agency—the Agency for Spotted Tail's people—is only forty miles north-east.

The Indians properly connected with these Agencies are the Ogallallas and the Upper Brûlés respectively. They are among the most distant of the Sioux from civilizing influences, and the last of this fierce people who have accepted a position of dependence on the Government, and their Agencies are the resort, during the Winter, of multitudes of Northern Indians (Minneconjous, Sans Arcs and Onepapas), who range over districts still further removed from civilization and the power of the Government, and who, when driven in from their roving life upon the plains farther North by the rigors of the weather, come in to the Red Cloud and Spotted Tail Agencies, attracted by the rations which the Government dispenses there. The wilder spirits among the Ogallallas and Brûlés find in these sojourners congenial company, and, combined, they constitute a turbulent party which for the time rules the Agencies with a high hand. The better disposed Indians have not yet reached strength enough, either in numbers or in character, to resist these impetuous hordes from the North and their abettors. Those who earnestly desire to learn a better way *dare not* raise their heads, and those who favor progress in quiet times because it seems the winning side are politic enough to float with the tide when its tumultuous waters run the other way. From the time of the arrival of these outside bands, white men living on the Reservation are careful not to expose themselves after nightfall, and those who have been accustomed for months to travel through the country alone without molestation seek the escort of friendly Indians. The Agents are subjected to intimidation and the most insolent demands, while, now and then, small war-parties dash off into the adjacent country in the hope of happening upon a stray soldier, or finding opportunity of running off stock. The turbulence usually continues and increases until it reaches its climax about the time that the severity of the Winter begins to relax, and the visitors from the North are beginning to make their preparations for a return to their wild northern retreats.

We found that the past Winter had been no exception to the general rule. Comparative quiet prevailed at both Agencies during all last Summer and early Fall, but, upon the incoming of the Northern Indians, trouble at once began. The most extravagant demands were made for rations, and enforced by intimidation. The efforts of the Agents to make a census of the people (which was essential to the proper regulation of the issue of rations), were thwarted and defied. When registration was, notwithstanding, attempted, the Agents were forcibly restrained and their lives threatened and they were informed that should they dare over-pass certain limits which were marked out for them, they would do so at their peril.

Early in February, a war-party, one or two hundred strong (perhaps there were several such parties), was organized, and started off on a marauding expedition for the settlements farther South. We have no exact information as to the amount of stock which was run off by these parties, but, within ten days, a man named King, a hunter, was shot on Laramie Fork; Gray, a teamster, was killed on the Niobrara; Lieut. Robinson and Corporal Coleman, while absent from their train, were pursued and killed near Laramie Peak, and Frank D. Appleton was shot dead (as is supposed by this same band on their return), within the stockade at Red Cloud Agency.

There is sufficient evidence that the better Indians disengaged these lawless proceedings; that the murder of Appleton moved one of the Chiefs to tears; that the Agents were able to form a number of the Indians into a guard to protect them and their Agencies; that one Indian, and he a Northern man, demanded the return of stolen horses from a war-party of which his nephew was a leader, and, when it was refused, shot him and rescued the stolen property by force, and that another defended his Agent at the peril of his own life.

But, notwithstanding, turbulence seems to have reigned for a time supreme.

Lamentable as has been the condition of affairs, we have not discovered any proof that the Indians have been preparing for, or intended to provoke, war with the Whites. While it cannot be affirmed that these Indians are generally friendly to the Whites, their loyalty to the Great Father (as they call the President) is evidently deep-seated and general. In their acts of hostility, there have been no common counsels, no concentrated action. When U. S. troops appeared at the Agencies, the great body of the Indians properly belonging there remained, leaving their visitors to go their way. The exhibitions in which this turbulence culminated have been evidently simply those of Indian *rowdyism*. Nor have we discovered any symptoms to weaken our faith in the practical wisdom of the present policy of the Government and of its desire to avoid a general war with the Sioux, if it be possible.

The history of our past Indian wars is humiliating. It is folly to drive to desperation, except under the pressure of absolute duty, a wild and ferocious people who could bring into the field from 6,000 to 7,000 warriors, with whom war is a passion, who range over a wild country of vast extent, which is a *terra incognita* to the white man, but every inch of which is familiar to the Indian, and whose warfare would be characterized by all the peculiar difficulties with which *guerilla* warfare confronts the army of a civilized people. Only two methods of carrying on such a war can be conceived of, which would give any assurance of success. The first is, to descend to the level of the Indian, and fight him after his own savage mode—a course which a civilized people cannot adopt without self-degradation. The other is, to inaugurate war on a scale gigantic enough to surround or occupy the whole Indian country—a plan which will call for an expenditure of money and the raising of an army which a great Nation is not likely to authorize or sustain unless under a sense of duty or of wounded national honor which there is no likelihood the present or future attitude of the Indians will create.

War, then, we consider out of the question, but not the support of the Agents by the employment of military force. The Government owes it to its Agents to save them from the necessity of being the toys or tools of lawless savages, and thus becoming a hinderance rather than a help to

their real progress, and to put at their command sufficient power to enable them to discharge their duties and to make their reasonable demands respected. It owes it to the better-disposed Indians to secure them another resource than falling in with proceedings of the wild and riotous, or else becoming their victims, and to see that brute violence shall no longer keep at a distance the Missionary and educational instrumentalities which the better Indians desire and their friends are ready to provide. I know of no way in which this protection can be secured but the presence of the military. The mere presence of troops would ordinarily accomplish all that is desired, and I believe that the use of a military force, for proper purposes, would command the approval of the better-disposed Indians ; that familiarity with their presence would tend greatly towards taming the wilder Sioux by accustoming them to the sight and tolerance of white men ; that their presence would enable the Agents to be a power for the punishment of evil-doers and for the praise of them that do well, and to drive away from among the Indians the white desperadoes and fugitives from justice who have hitherto been able not only to make the Agencies their resort, but to exert a very sensible influence there.

The corrupting influences of Whites, which will at once occur to many minds as an objection to the plan, are not to be feared among the wilder Sioux as much as elsewhere, as their women are generally virtuous, and they might be reduced to a *minimum* by the placing of the Posts at a distance of some miles from the Agencies, and by the exclusion of Indians from their precincts.

One who has not taken in the true situation among these Indians as described above, and who does not remember that the obstacles which are offered here to the work of Teachers and Ministers are about the same as those which rowdies offer to them on the outskirts of cities at the East, will hardly be prepared for what I am now about to say, viz., that there is need, and good opportunity, at both these Agencies, for educational and Missionary effort. There are at both Agencies between twenty and thirty *employés*, some of them married to Indian women by whom they have children. There are also a number of adult half-breeds with families. Among these, educational and Missionary work might be immediately begun. At the Whetstone Agency there is a population of this kind, which must number—men, women, and children—some five hundred souls. The spiritual ignorance of these white men and their Indian women, is appalling. I visited one such family where the wife was sick. I asked her whether she ever lifted up her heart to God and prayed to Him as she lay sick. Her answer was, No. Her husband who sat by her head, looking down on her, confirmed her statement and said that they had never had any one to teach them. I asked them whether they knew the Creed. Answer, No. Thinking that they might not know it by that name, I asked, "Did you ever hear, 'I believe in God, the FATHER Almighty'?" Answer, No. "Do you know the LORD's Prayer?" Answer, No. "Did you ever hear, 'Our Father Who art in Heaven'?" Answer, No. The husband after a time remembered that he once had heard "Pater Noster."

I have asked a dozen different people the same questions, and have met with the same answers. These, be it remembered, are White men or half-breeds who can all of them read and speak English more or less. Happily their sense of their ignorance is almost as great as their ignorance itself. There has been but one voice on the subject. And when I invited those men who would like to have the Church come among them

and care for them, to meet with Mr. Hinman and me and talk with us, there was a general turn out, and great enthusiasm manifested. They pleaded for themselves and their children as if they had been the heaven-taught, pitying shepherds, and not the straying sheep. They gave me the names of about a hundred children who would attend school, if one was opened, and, after we retired, they made up two subscription papers, one for the erection of a school-house, and the other for the salary of teachers. The pledges in the former amounted to \$152 ; in the latter, to \$60, per month.

We happened to be with these people on Good Friday and Easter. Our Services were well attended, and it was touching to see the subdued and tender interest with which the story of the Cross and the Burial and Resurrection of the SAVIOUR was received. Few had been at more than two or three Services *in twelve years*. One man remarked with a good deal of emotion, that he had not been at a Service before for fifteen years, but that if we would have such Services as these often, he knew a good many hard hearts would be made soft !

This is, in fact, one of the finest opportunities for the establishment of the Church and the preaching of the Gospel that I ever knew of. Several visitors who accompanied us were so stirred by the evident earnestness of the people, that they united with the trader and the Agent at the Agency in contributing money (\$185.) sufficient for the purchase of a parlor organ.

The chief need now is living men and women—a Minister and two or three teachers male and female—to enter into this field and win and lead these straying sheep who are wearied with their wanderings and bleating for the fold.

Loving regards to all our helping friends. It rests our hearts simply to remember their confidence and ready aid.

Most faithfully yours,

W. H. H.

LETTER FROM THE REV. MR. GILFILLAN.

BISHOP WHIPPLE HOSPITAL.

WHITE EARTH, MINNESOTA, April 1, 1874.

MY DEAR BISHOP : As "The Bishop Whipple Hospital" is now open and in successful operation, it is proper that I should say a few words in reference to its value to the Indians on this Reservation.

It is in every sense a great boon to them. Nothing was more needed than just such a Hospital as this. Before it was opened, nothing more deplorable than the condition of an Indian when he was taken sick, can be imagined. Stretched on the cold floor in his miserable wigwam, which only interposed a thin piece of birch bark between him and the piercing cold of Winter outside, wrapped in a tattered blanket which alone separated his sick body from the frozen floor of his wigwam, the wind coming in everywhere through the holes in the side of his tent, it is not strange that his chance of recovering was very small indeed. In case of inflammatory diseases, especially of the lungs, to which from their exposed life the Indians are very subject, they were almost certain to be carried off. When to the unfavorable circumstances before mentioned we add, that they have no food suitable for the sick, nor any comforts for them, such as the sick need ; that they have no idea of medicine or nursing ; it is easily seen that the chance of recovery of a sick Indian is reduced to the minimum.

What a change, when such a one finds himself in the enjoyment of the conveniences and appliances of the Hospital! Clean and comfortable, he occupies what is to him a luxurious bed, in a well-warmed ward; he is supplied with the best and most nutritious food; he is tended by skilful nurses; he sees all around him order and comfort; everything to bring healing both to body and soul. Comparing the different circumstances of the two cases, no one can doubt how many lives must be saved by this admirable Institution. And experience proves it to be so: for, out of twenty cases of sickness already treated in the Hospital up to this time, not one case has proved fatal, except that of an infant, who was in a dying condition when brought to the House. How many of these twenty cases would have survived in the squalid wretchedness of the wigwam, or even in the comfortless house, in which the Indian begins his first step toward civilization? But apart from the lives saved, who will compute the amount of wretchedness avoided? How many sighs, how much anguish alleviated! If there be one situation that is especially deplorable it is that of the sick Indian. If there be one thing which the lover of humanity has reason to rejoice over, it is that such an admirable Institution as this exists to mitigate the sufferings of his poor, helpless fellow-men.

But besides the direct benefits to the sick, and besides the saving of so many lives, this Institution has a most valuable, indirect influence on all the Indians whether sick or well. They go there to see their sick friends. They walk through the spacious, well-warmed wards; they see the rows of beds on either hand, filled with occupants clean and comfortable, for whom the enveloping love of CHRIST has done everything which that Love can do. They see white ladies, delicately nurtured, tending their sick brothers and sisters with a tenderness which they themselves could not exceed. Thus, by merely going through the Hospital, they get ideas of comfort, of cleanliness, of order and neatness, which they could get in no other way; and these lessons they take away with them to imitate in their own homes. Thus the Hospital becomes the educator, as it were, of all the Indians towards a higher standard of comfort and order in their houses.

And those who have been there as patients, and have enjoyed the luxury of a warm bath, of clean linen, of a comfortable bed—they are not slow to appreciate such things and to copy them when they return to their own homes.

And there they see how tenderly white people, who (as the superior race) they sometimes fancy stand aloof from them, nurse their sick, watch their every symptom, and relieve their every want, with more than a brother's or a sister's care. Thus the bonds which bind the two races together are ever closer drawn.

And what must be the effect on those Indians who are yet heathen—of whom there are many—of sojourning awhile in the Hospital? When they compare that *way of living* with their own; when they feel the love of CHRIST thus surrounding them; enveloping them with its gentle influence as closely as the atmosphere itself; anticipating their every want—surely their hearts must be hard indeed can they remain closed against the gentle influences of the Sun of Righteousness Who thus lovingly beams upon them. We may safely say that no one can leave the Hospital without being in heart a Christian. No one can leave it without loving His disciples, who have learned such love from Him.

Nor are the benefits of this Institution for a time only. It is a fountain of blessing that never ceases sending forth its streams of healing

waters. If it be supported, its good influences will go on and on to the end of time, and almost without limit. Other Bands of Indians, not now here but soon to be brought here, will become partakers of its benefits; its capacity will be tried to the utmost; but its powers of blessing will also be extended.

It would seem that nothing could be devised, so well calculated to raise the Indians, to meet their peculiar wants, to set before them a pattern of higher and better things than they have yet seen, to alleviate their sufferings and bless them in every way, as The Bishop Whipple Hospital.

Faithfully yours,

J. A. GILFILLAN.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of April, 1874.

ALBANY.					
<i>Albany</i> —St. Paul's, \$32.65; a member, \$5	\$37.65				
St. Peter's, a few members for St. Peter's scholarship in St. Paul's school	60 00				
St. Paul's S. S., three children, for Enmegabowh	4 68				
<i>Cooperstown</i> —Christ Ch.	14 00				
<i>Little Falls</i> —Emmanuel, three communicants.....	10 00				
<i>Stockport</i> —Ch. of St. John the Evangelist.....	12 50	138 83			
CALIFORNIA.					
<i>Santa Cruz</i> —Calvary Easter Offering.....	5 00	5 00			
CENTRAL NEW YORK.					
<i>Binghamton</i> —A. J. Evans.....	10 00	10 00			
CENTRAL PENNSYLVANIA.					
<i>Carbondale</i> —Trinity Easter Offering, \$5; S. S., \$13.89, for White Earth.....	18 89				
<i>Marietta</i> —St. John's S. S.....	6 29				
M. A. DeW. Howe, Jr.....	1 50				
<i>Scranton</i> —Ch. of the Good Shepherd, S. S.....	6 50				
<i>Tamaqua</i> —Calvary.....	15 00				
2d half-yearly payment "H. Family," St. Paul's scholarship.....	30 00				
2d half-yearly payment "E. W. H." St. Paul's scholarship.....	30 00	108 18			
CONNECTICUT.					
<i>Fairfield Co.</i> —Through Indian Aid Association — Christ Ch., Redding Ridge, \$3; St. Thomas', Bethel, \$10; Christ Ch. S. S., Stratford \$30; St. John's, Stamford, \$134; Christ Ch., Westport, 9; Miss E. H. North, \$10.....	196 00				
<i>Fair Haven</i> —St. James.....	10 00				
<i>Greenwich</i> —Christ Ch., Good Friday Offering.....	8 25				
<i>New Haven</i> —A communicant of Trinity	1 25				
Family Box of the Misses E., for Santees.....	30 00				
E. A. Mitchell, Esq., for Anna Mitchell scholarship in Santee Girls' School.....	60 00				
<i>Portland</i> —Trinity.....	1 55				
<i>Trumbull</i> —Grace, a communicant L. J. Curtis, Esq., for education of Philip Deloria	2 00				
<i>Waterbury</i> —St. John's, for Bishop Hare, a lady, \$90; a boy's Easter Off'g, \$1.50	37 50	91 50			
Westport — Christ Ch., S. S., towards one St. Paul scholarship	53 60	491 65			
EASTON.					
<i>Easton</i> —St. Peter's S. S. Easter Offering, \$41.01; Orphan's Home of Friendless Children, \$3.30 for Enmegabowh	44 31				
<i>Snow Hill</i> —All Hallows' Parish, a member of Woman's Missionary Association	2 50	46 87			
ILLINOIS.					
<i>Chicago</i> —St. James	31 77				
St. Mark's S. S., Bp. Whipple class, Easter Offering for Santees.....	5 00	36 77			
IOWA.					
<i>Davenport</i> —Grace Cathedral, S. S.	13 45				
<i>Des Moines</i> —St. Paul's S. S., for Bishop Lee scholarship, Santee Girls' School....	60 00				
<i>Janesville</i> —Miss Mary J. Keeler, for Bishop Hare	50	73 95			
KANSAS.					
<i>Atchison</i> —Trinity S. S.....	15 00				
<i>Cedar Vale</i> —Rev. H. Atwater....	5 00	20 00			
KENTUCKY.					
<i>Versailles</i> —St. John's, Miss F. Williams, Easter Offering, for the Shoshones..	5 00	5 00			
LONG ISLAND.					
<i>Brooklyn</i> —C. R. Marvin, additional.....	56 40				
Ch. Holy Trinity.....	169 25				
St. Mary's, Easter Offering	5 00				
Grace Ch. for Enmegahbowh	5 00				
<i>Huntington</i> —St. John's S. S., for Sarah Rogers scholarship, Emmanuel Hall	60 00				
<i>Jamaica</i> —C. K.....	6 75	302 40			
MARYLAND.					
<i>Baltimore</i> —Grace Church.....	128 40				
Christ Ch. S. S., Bp. Hare class	4 40				
<i>Elkton</i> —Trinity	1 88				
<i>Emmorton</i> —St. Mary's	5 00				
<i>Hancock</i> —St. Thomas'	7 00				
<i>Washington</i> —Easter Offering of a Widow's mite	1 00				
An Easter Offering for the Mission that needs it most	5 00				
"L," for White Earth	5 00				
Ch. of the Stranger	23 60				
<i>Westminster</i> —Ascension Parish	25 00	206 28			
MASSACHUSETTS.					
<i>Andover</i> —Christ Ch. S. S., Easter Offering	28 00				

Boston —Emmanuel, Easter Off'g for White Earth.....	5 00			Orange —Grace, Good Friday Offer- ings.....	45	75
Miss F. G.....	3 33			Perth Amboy —St. Peter's S. S. (for Swift scholarship Cheyenne School, \$60).....	65	00
Thro' the Dakota League of Massachusetts—				Pompton —Christ Ch. S. S., to- wards Paul Mazakune scholarship in Cheyenne School.....	30	00
Ch. Advent, \$5; Christ Ch. \$3; Emmanuel Ch. (The Woman's Miss'y Com- mittee for education of a native candidate at White Earth, \$100; to consti- tute Mrs. B. H. Paddock a life member of Dakota League \$25; Mrs. W. W. Morland, to constitute Mrs. A. H. Vinton, a life member, \$25)—\$346.				Princeton —P. B. M., for Enne- gabowh, \$50; Bishop Whipple, for Fairbault Divinity School, \$50.....	100	00
Emmanuel S. S., for Em- manuel Hall, \$279.26;				Riverton —Christ Ch., a member, Easter Offering for En- megabowh.....	5	00
Ch. Good Shepherd, \$22;				Trenton —St. Michael's Parish.....	59	33
St. Mark's, \$150; Trinity (Mrs. F. A. Fogg, to make Bishop Huntington a life member, \$25) —\$24.				NEW YORK.	546	86
St. Paul's (to make Mrs. F. D. Hun- tington a life member, \$25)—\$178.						
St. James', Boston Highlands (\$60 for the Louise scholar- ship, Santee Girl's School, and \$60 for the St. James S. S. St. Paul's scholarship)—\$125.				New York —Trinity, quarterly for Bp. Hale's salary.....	250	00
So. Boston, St. Matthew's, additional, \$4.				Mrs. M. A. Easton, 2d quar- terly payment for White Earth.....	125	00
Brook- line, St. Paul's, 6. Cam- bridge, Christ Ch. (\$60 for Santee Girl's scholar- ship)—\$61.				The Marie Louise Mission Baud for Spokanes.....	8	20
Cambridgeport, St. Peter's Ch. (\$25, to make Bishop Paddock a life member)—\$36.50;				St. Thomas' S. S., Easter Offering for Wm. Selwyn, \$200; Young Men's Bible Class for Enmegabowh, \$45.50.....	245	50
Charlestown, St. John's, \$3.				Little girls of Leake and Watts Orphan House, \$4; a Communicant, \$1; for Crow Creek Girls' School	5	00
Dedham, St. Paul's, \$10.				Auon, for seed for Oneidas	5	00
Holyoke, St. Paul's, \$15.				Chi. Heavenly Rest S. S. to- wards Bishop Hale Scholarship, Emmanuel Hall.....	32	65
Hyde Park, Christ Ch. \$12; New Bedford, Grace Church, \$1; New- buryport, St. Paul's for David Page scholarship,				St. Mark's in the Bowery (of which, for Bishop Hale, \$100).....	284	65
Santee Girls' School, \$60;				Zion S. S. acc't. Santee Girls' scholarship.....	30	00
Newton, Grace Ch. \$9;				House of the Good Shep- herd.....	7	79
Quincy, Christ Ch. \$23;				Mission to the Jews S. S., \$2; Day School, 50c.....	2	50
Waltham, Christ Ch. \$20;				Thro' the Niobrara League —Ch. Transfiguration for Chouteau Creek, \$8.47;		
Boston Highlands, St.				Miss F., \$125; Miss L., \$5—130. Grace Ch. for salary of one lady in charge of Bishop Whipple Hospital, \$300; St. Ste- phen's Ladies' Aid So- ciety, towards tomb- stone for Minnehaha's grave, \$10. Subscript-		
John's S. S., for Manton Eastburn Scholarship, Crow Creek, Girls' School, \$60.....	1702	76		tions, \$27.91.....	476	28
Charlestown —St. John's, Family Missionary Box.....	24	15		Thro' the Niobrara League for printing the Dakota Prayer Book—Grace Ch., \$900.04; Miss Fanny Mor- ris, \$100; Mrs. Have- meyer, \$2.50; Ch. Inear- nation, \$122.58; Ch. As- cension, a member, \$5, and a member, \$50; Miss Eliza Jay, \$25; Mrs. N. E. Baylies, \$25; Mrs. Geo. Pell, \$10; a friend, per Mrs. Gracie, \$10; Ch. Holy Communion, \$18;		
St. John's S. S., for Enne- gabowh, thro' Dakota League.....	25	00		Mr. Daniel LeRoy, \$25;		
Dorchester —St. Mary's, a Friend..	5	00		Mrs. LeRoy, \$20; a member of Calvary, \$5;		
Springfield —Christ Ch., thro' Da- kota League	15	00		Mr. George Betts, \$20;		
Worcester —All Saints' for Candi- dates at White Earth, thro' Dakota League....	100	00	1908	24		
				Mr. W. W. Astor, \$20;		
				Mrs. J. J. Astor, \$20;		
				Miss M. S. Mortimer, \$10; Miss Mary S. Jones, \$5; Mrs. John Warren, \$5; Ch. Holy Apostles (of which from a lady,		
MICHIGAN.						
Hastings —Emmanuel	5	14				
Kalamazoo —St. Luke's.....	32	12				
MISSOURI.						
Nevada —All Saints' S. S.....	2	00	2	00		
NEW HAMPSHIRE.						
Exeter —Christ Ch., \$3.40; S. S. \$15.11, for Cheyenne....	18	51	18	51		
NEW JERSEY.						
Burlington —St. Mary's Ch.....	176	22				
Jersey City —H. A. and R. A., for White Earth.....	40	00				
Mendham —St. Mark's Mission, S. S.....	5	56				

\$50)—\$65; St. Michael's Ch. \$3; Ch. Annunciation, \$30; Miss Minturn, Astoria, \$5; Miss M. C., \$5; Mrs. S. Lawrence, \$5; Miss E. M. Cotheal, \$5; Mr. A. J. Cotheal, \$5; Miss M. A. Toomes, \$5; a lady, \$5; Miss Howland, \$25; Friends, per Miss Morris, \$4; St. Stephen's Ladies' Aid Society, \$10; St. Thomas, S. S., Easter Offering, \$33.50; Wm. Astor, Jr., per Miss Morris, \$150; Mr. Williams, \$3; Mrs. Boerum, \$5; Mr. Sam'l Wetmore, \$10.....	1773 62
<i>Mamaroneck</i> —St. Thomas, \$21.50; S. S. \$2.13.....	23 63
<i>New Rochelle</i> —Trinity, Mrs. J. C. L.....	5 00
<i>Tompkinsville</i> —St. Paul's Memorial.....	3 63
<i>Matteawan</i> —St. Luke's.....	5 06
<i>Fishkill-on-Hudson</i> —"M. H. V." 100 00	3383 61
NORTH CAROLINA.	
<i>Wilmington</i> —St. James' Parish, Holy Week and Easter Offering.....	21 63 21 63
OHIO.	
<i>Cleveland</i> —St. Mary's Easter Offering.....	10 00
<i>Delaware</i> —Thro' Rev. J. Ufford, D.D.....	18 00
<i>Massillon</i> —St. Timothy's.....	5 00
<i>Medina</i> —St. Paul's.....	4 70 37 70
OREGON.	
<i>Oregon City</i> —St. Paul's S. S., for Niobrara.....	7 50 7 50
PENNSYLVANIA.	
<i>Bristol</i> —St. Michael's.....	141 82
<i>Downington</i> —St. James.....	14 67
<i>Germantown</i> —Calvary S. S., for Calvary Scholarship, Emmanuel Hall.....	60 00
<i>Lock Haven</i> —St. Paul's S. S.....	16 50
<i>Mahanoy City</i> —Faith.....	3 20
<i>Manayunk</i> —St. David's, for St. David Santee scholarship.....	60 00
<i>Philadelphia</i> —St. Luke's, additional, \$172.75; scholarship, \$60.....	232 75
Ch. Redemption, Woman's Missionary Association..	12 00
Mrs. E. H. Stroud, half-yearly, for St. Paul scholarship	30 00
Thro' Indian's Hope Association—Ch. of the Saviour, West Philadelphia, per Miss Bunting and Mrs. Goodwin, \$54.68; Christ Ch. \$40; St. Mark's, Frankford, per Mrs. H. Rowland, Jun., \$15; St. Andrews, West Philadelphia, per Mrs. M'Ilvaine and Mrs. Lessure, \$5; St. Mary's, West Philadelphia, per Miss Wiltberger, \$7; Ch. Incarnation, \$2.50; S. S., per Mrs. Stilson and Miss Robinson, \$100; Calvary Monumental Ch., \$5.10; Ch. Holy Trinity, per Mrs. E. W.	
Horner, 28; Ch. Redemption, Good Friday collection, per Mrs. Du Hamel, \$10; Mrs. Chase, Mite Chest, \$3.60; Mrs. Coates, for Paul's Testimony, \$1; Mrs. Rowland, do., \$2; St. Paul's Chapel, Chestnut Hill, Bible Class, \$1.65; St. Stephen's, Bridesburgh, Woman's Bible Class, \$6.75; Boys S. S. Class, \$3.25; Ch. Atonement, for St. Paul's scholarship, \$60; Episcopal Hospital Mission, half-yearly, for Alonzo Potter, Bishop Howe and John Vaughan scholarships, \$90; St. Peter's, Germantown, for Bishop Whipple Hospital, \$3; 3d installment for Cecilia, \$30; half-yearly Pauline scholarship for Rev. Paul Mazakute's little daughter, \$30.....	498 53
<i>West Whiteland</i> —St. Paul's.....	8 47 1077 94
PITTSBURGH.	
<i>Pittsburgh</i> —Trinity (for Bishop Hare, \$250).....	314 00 314 00
RHODE ISLAND.	
<i>Providence</i> —All Saints' Memorial for Enmegahbowh.....	20 00
<i>Warren</i> —St. Mark's.....	38 06 58 08
SOUTH CAROLINA.	
<i>Beaufort</i> —St. Helena Parish, C. B. M., for White Earth.....	3 00
<i>Columbia</i> —Trinity Ch., Ladies' Missionary Society.....	23 00
<i>Spartanburg</i> —Ch. Advent, Mrs. L. C. Kennedy, for Ponkas	3 00 29 00
TENNESSEE.	
<i>Brownsville</i> —Zion Ch., E. L. R.....	3 00 3 00
VERMONT.	
<i>Rutland</i> —Trinity.....	5 00 5 00
VIRGINIA.	
<i>Brickland</i> —St. John's Parish, Lunenburg Co.....	5 00
<i>Lexington</i> —Grace Ch., a member, for Ponka Hospital.....	1 00
<i>Norfolk</i> —Christ Ch., a member... Christ Ch., Ladies' Miss'y Society for Candidates at White Earth.....	5 00 100 00
St. Paul's.....	72 99
<i>Petersburg</i> —Grace Ch.....	19 13
<i>Portsmouth</i> —St. John's.....	2 20
<i>Richmond</i> —A Friend.....	2 00 207 32
WESTERN NEW YORK.	
<i>Buffalo</i> —Mrs. J. M. Richmond....	50 00
<i>Fredonia</i> —Trinity, \$34; S. S., \$6.	40 00
<i>Geneva</i> —Trinity, Easter Offering for Bishop Hare, \$2; for Enmegahbowh, \$1.....	3 00
<i>Rochester</i> —St. Luke's (for White Earth, \$5; for St. Luke's Scholarship, St. Paul's School, \$60; from St. Luke's Woman's Miss'y Association, \$42.80)....	149 37
<i>Watertown</i> —Rev. L. R. Brewer, from S. S.....	15 00 257 37
Amount previously acknowledged.	\$9,359 87
Total Receipts since October 1, 1873.	35,452 70

CORRECTION.—In the Acknowledgments in the February Number, under ALBANY, for Troy—St. Paul's, \$55.36, read: Troy—St. Paul's, \$50.00; St. Paul's Free Chapel, \$5.36.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JUNE. 1874.

MOHAMMEDANISM IN NORTHERN AND CENTRAL AFRICA.

OUR illustration this month is of a town in Morocco. The larger towns in this empire are surrounded with strongly built walls of tabby, which is a mixture of lime with shells, gravel, or small stones, in equal proportions, with an equal amount of water, forming a mass which, when dry, becomes almost as hard as a rock. The houses and mosques are mostly constructed of the same material, although some are built of stone.

The dwellings are generally of one story, flat roofed with the side toward the street plain and whitewashed, having here and there a narrow unglazed opening for a window.

The Sovereign of Morocco, styled by foreigners Emperor, bears the title of *Emir el Moomeneen* or "Lord of the True Believers." He is ordinarily called by his subjects simply *Seidna*, "Our Lord." He is absolute in the strictest sense; from him alone proceed laws, which he makes and unmakes at his pleasure.

THE PRESENT INHABITANTS OF MOROCCO.

The inhabitants of Morocco are mostly the descendants of the Arabs, who entered the country with the victorious successors of Mohammed though many of them are descended from the Berbers, the inhabitants at the time of the Arab invasion.

The Arab portion of the population are extremely fanatical Moslems; they express the greatest hatred and scorn for all Christians, and the Jews are treated by them with stern oppression. They compel the latter to live in particular quarters in their cities, to wear a special dress, and to endure insult without pity. The education given at the schools in the chief towns, and completed at the University of Fez, does not go beyond

the theology of the Koran. True science is unknown, and the only art for which they manifest any taste is music, unless it be the military art.

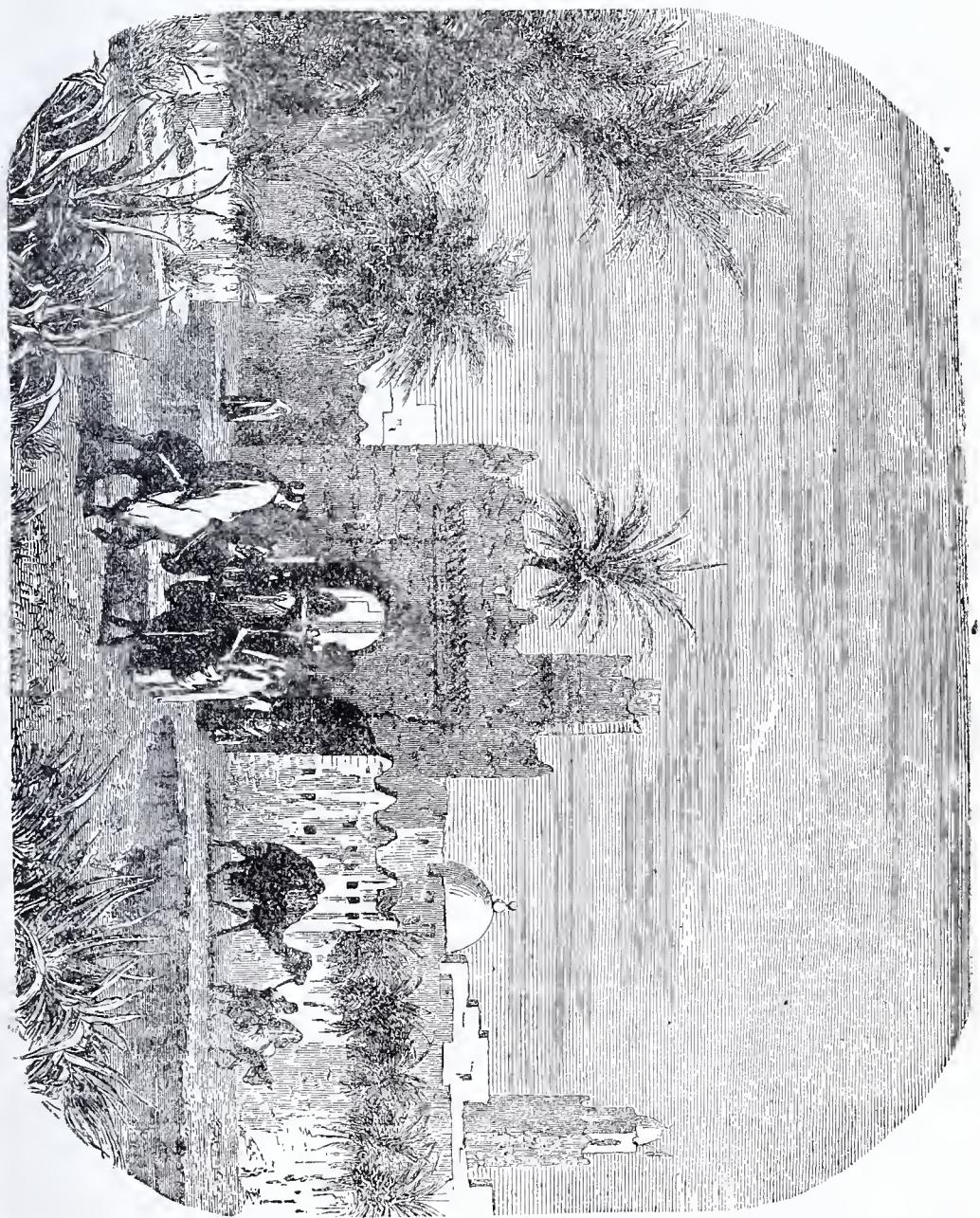
MOHAMMEDAN PROPAGANDISM IN CENTRAL AFRICA.

Almost all we have written about Morocco is applicable also to the other Barbary states, Algiers, Tunis and Tripoli. The Arabs conquered and colonized these extensive regions in the latter part of the seventh century, and soon afterward they began at the point of the sword to inculcate their belief, and introduce their manners and customs southward through the continent of Africa. The result has been that much the greater part of the inhabitants of Central Africa have embraced Mohammedanism, at least in part, and walled towns somewhat similar to those we have described above have been found by Barth and other European explorers in the very heart of Africa. They were astonished to find such cities as Karko, Sokoto, Kouka, and Segou, and to learn that they were the centres of a complex and widely ramified commerce, and busy hives of manufacturing industry in regions which most people believed to be desert.

There are towns and cities nearly as important farther west to which the German explorers did not penetrate, and some of which have been visited by Mr. Benjamin Anderson, the enterprising Liberian explorer, and more recently by Mr. J. A. Skertchley, an English traveller. Misadu, the capital of the Western Mandingoës, only two hundred miles east of Monrovia, is one of these large cities, and is the centre of a considerable commerce reaching as far north as Senegal, and east as far as Sokoto.

A COMPROMISE OF ISLAMISM WITH FETICHISM.

As the Christian world was ignorant of the immense extent to which Mohammedanism had spread in Central Africa until Barth, Vogel, and others made it known, it has been generally supposed that its influence is of recent date. This, however, is a serious mistake, for the subjugation and conversion of the pagans has been carried on for more than a thousand years, and we need not marvel that Islamism has spread so extensively, especially as its propagators have lent themselves to a compromise with native superstitions, and have both fostered and practised polygamy and slavery. The Bornous, the Fulahs, the Mandingoës and the Jalofs, who profess Mohammedanism, abandon only some of the rites of paganism ; and their belief in witchcraft and in Mumbo Jumbo is almost as lively as that of their heathen neighbors.



TESTIMONY CONCERNING THE NUMEROUS AND INFLUENTIAL FULAHS.

The Fulahs are a numerous and very influential people. They are said to occupy one-tenth of the immense continent of Africa. The most recent European traveller amongst them, Mr. J. A. Skertchley, says :

"In all the large towns there is a mosque or public place of worship, wherein the faithful assemble at the hours of prayer to propitiate the favors of Allah. The style of worship is a mixture of Mohammedan ceremonials with the fetich practices of their Kafir neighbors."

NOT FANATICAL AS IN THE BARBARY STATES.

It is the testimony also of the German explorers, and other travellers, that the farther you get from the fanatical Moslems in the Barbary states the less bigoted are the rulers and people. The black Sultan of Bornou, the most central kingdom in Africa, not only treated Barth with the greatest kindness, but also his successors Vogel, Beurnan, Rohlfs, and Nachtigal. He sent by the last two named presents to the Emperor of Germany, and he allowed the German flag to float in his capital city, though it was spoken of as a Christian flag, as the flag of every nation in Europe, except Turkey, is so considered. The English Missionaries in Sierra Leone and our own in Liberia testify that numerous Fulahs and Mandingoes who come to those countries for trade and other purposes gladly receive from them copies of the Bible in the Arabic language ; and the Rev. G. W. Gibson, our Missionary at Monrovia, writes :

"Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the African, results will prove it to be merely preparatory to a Christian civilization."

TESTIMONY OF BISHOP PAYNE.

Very similar is the testimony of Bishop Payne. He says : Mohammedan priests are found all through Central Africa, from the borders of Egypt to the Atlantic Ocean, zealously engaged in *their Mission!* Yet most remarkably, they do not seem bigoted and fanatic like Mohammedans in other places. They have received Arabic Bibles from our ministers at Monrovia and seem to invite increased Christian intercourse."

The Bishop advocates sending at once two Missionaries to Cape Mount, which is on the north-west boundary of Liberia. This mountain rises about fifteen hundred feet out of the ocean, and affords a beautiful and healthful site for a Mission home. On and around this mountain live the Vey people, whom the Mohammedans have been long trying to convert. To the north and east are various extensive tribes which are more or less under the influence of Islamism. Monrovia, at which English

steamers stop several times a month, is only forty miles below Cape Mount, while at the Cape itself trading vessels touch regularly.

The Bishop says it is a glorious opportunity to inaugurate a Mission to some of the most influential tribes and nations of Africa ; and we join him in the prayer that God will raise up men to enter upon this great and much needed work.

FUNDS.

THE receipts of the Foreign Committee, from all sources, were on April 10, less than the receipts of the preceding year to same date by the sum of \$2,349.61 ; and on May 10, by the sum of \$8,516.08. The effects of the "financial panic" have been seen in the falling off of the contributions of some of the larger parishes in our great cities, although the contributions of other parishes in same localities have been fully up to last year's point.

But, dear friends, even if our funds were up to last year's, they would not serve us for this year's work. And we are in danger of being crippled and of going to the Board with a large balance on the wrong side of the account.

The reason of our enlarged needs is that God has answered in some degree, at least, the special prayers offered on December 20, 1872 and December 3, 1873, and has sent forth the laborers into this part of the harvest-field. There are now thirty-nine ordained men where there were only twenty-five two years ago.

From some parishes that contributed last year we have as yet received nothing this year. Brethren, do not forget our greater need.

And now a word to the parishes, from which we received *nothing* last year. They contain 100,000 communicants. Thus last year's report may be expressed in the following manner ; (legacies are not counted here;) Parishes containing 150,000 Communicants sent us . . . \$96,314 11 Parishes containing 100,000 " " " . . . Nothing.

The following note, received from one of our well-wishers, and *well-doers*, too (a layman), will come in nicely here :

" MY DEAR DOCTOR DUANE : I see by the report of the Foreign Committee that there are 1,778 congregations of our Church that did not contribute anything last year to your treasury. If each congregation would give the small sum of ten dollars, it would add nearly 18,000 dollars to your funds this year, and surely this is not much to give to His cause who

"gave Himself for us. Do persuade them to contribute this small sum at least this year.

"Affectionately and truly yours,"

* * *

If we hesitate to press this suggestion upon *every one* of the 1,778 congregations, it is because so many are able to give, not ten dollars, but one hundred dollars, or many more dollars to our work.

Brethren, when we send out Missionaries—when, moved by the Holy Ghost, men and women ask to be appointed—and when, remembering the Church's prayer, we dare not refuse to appoint such as are found qualified—the sending involves (over and above the salaries) such matters as outfit and travelling expenses, and the renting of houses, when the field is reaehed. It involves schools, school-books, and in most eases seholarships. The increase in laborers, therefore, demands increase in the supply of funds.

"Freely ye," who live in this Christian land, "have reeeived ; freely give."

KIND AND LIBERAL RESPONSES.

IN a recent number of THE SPIRIT OF MISSIONS we published a portion of a letter from the Missionary Bishop to China and Japan in whieh a request was preferred for a suitable Communion Service for the ehureh in Yedo, Japan.

These few lines from the Bishop's pen met the eye of some dear loving friend whose name we have not been allowed to know, and the result is that a very beautiful Communion set, of vessels in silver lined with gold, has been received and sent to Bishop Williams for the ehureh in Yedo.

We are thankful for this expression of love to the MASTER.

STILL ANOTHER.

At the seat of the Mission School in Palestine—Joppa—Clergymen of the Church of England and of our own Church sometimes tarry over Sunday, and in such case hold Serviees in the house of our Missionary Teaehler, Miss Baldwin, and her sister, Mrs. Hay.

It is eomfort, on such oeeasions to have the Holy Communion administered. For this there has hitherto been a want of suitable vessels. This want has been supplied by Miss A. of New York and some of her lady friends, who have caused to be sent to Miss Baldwin a nice and suitable Communion Set. The same kind friends have furnished a reading-desk for the room which will be used as a Chapel.

WOMAN'S DEPARTMENT AND FOREIGN MISSIONS.

In the Woman's Department of this number will be found three very interesting letters to the Secretary of that Department, Miss Mary A. Emery.

One of these letters is from Miss Fay in which there is a portraying of the gradual progress of the work in Shanghai, China, from the early days of the Mission to the present time, and the Christmas Services of 1873 are compared with those of 1851.

One letter is from Mrs. Thomson, and is full of interesting facts. The trying position of one of the beloved scholars of the Bridgman Memorial School, Shanghai, who was recently confirmed with six other girls of the school, and subsequently thrown into circumstances which must severly test her faith and steadfastness, will excite sympathy.

The third letter is from Mrs. Quinby concerning the work in Osaka, Japan, giving account of the school and Sunday Services : of home life in the Mission—of Japanese customs etc., altogether a pleasant letter.

CONTRIBUTIONS OF SPECIAL VALUE.

THE following letter comes from a dear and Reverend Brother in South Carolina. When the condition of things in that State is considered—the depth of their poverty and distress—we thank God for the abiding faith and love which still prompt them to give of the little which they have to the general Missionary work of the Church. In this view their gifts are large and of special interest and value.

_____, S. C., May 4, 1874.

REV. AND DEAR BROTHER: Enclosed you will find a check for \$20.90 being the amount of contributions from

————— CHURCH, —————	
Foreign Missions	\$6 00
Domestic "	5 65
	<hr/>
	\$11 65

————— CHURCH (COLORED), —————	
Foreign Missions	\$5 10
Domestic "	4 15
	<hr/>
	\$9 25

When I read of the contributions of your Northern parishes I am almost ashamed to send you our mite ; but we are a broken down and

impoverished people. My colored congregations are very *very* poor—our Chapels, which the beneficence of better days erected, are going to decay; and I sometimes feel that instead of giving we ought to be begging. But I try to impress upon my people that the fastest road to get wealth is to give from our poverty, and in the meantime, to worship God, if His providence so ordains it, under decaying roofs, or under the surrounding trees.

Amid the general defection from our Church of the colored people, my congregations thank God, have stood fast. May His grace preserve them from the flood of error and folly which threatens to sweep them from the moorings of Gospel Truth.

Yours sincerely,

* * *

P.S. Do send me THE SPIRIT OF MISSIONS and TEN WEEKS PAPER (50 copies) commencing from January, 1874.

AFRICA.

THE following paper was last month printed and sent to the Clergy; it is inserted here for permanent record. It is to be hoped that it has been so far laid before congregations in furtherance of the objects mentioned as to have deepened the interest of the Church at large in the African Mission, and to have called forth a suitable response.

BISHOP AUER—MEMORIAL SERVICE AND MEMORIAL CHURCH BUILDING.

THE following Minute in reference to the death of BISHOP AUER is recorded as a part of the proceedings of the Foreign Committee, at their meeting on the 22d of April, 1874.

MINUTE.

The Foreign Committee of the Board of Missions, Protestant Episcopal Church, in view of the sad intelligence now communicated to them of the death of the Rt. REV. BISHOP AUER, Missionary Bishop to Cape Palmas and parts adjacent, though saddened by grief and anxiety, would yet, “out of the depths,” lift up their hearts in praise to Almighty God for the gift of this beloved and honored Bishop to His Church, though for so brief a season; and for all the blessings of his bright and holy example; his earnest and self-sacrificing labors; his entire consecration of himself to the service of the Lord and the kingdom which He hath founded here on the earth; his fervent piety and his rare powers of mind and heart. Short as was his Episcopate, yet viewed in connection with his years of Missionary life in Africa, it was a glorious one, and one that will be long remembered with admiration and thankfulness.

And while our hymn of praise is thus offered to the King who reigns in Zion, we would, from the bottom of our hearts, implore the mercy and compassion of our Heavenly Father upon the Mission so sorely stricken and upon this whole Church, called to bear a most severe trial, entreating Him to bless us in our sorrows, to increase our faith, our love, and our zeal, to enable us to read rightly, and to follow the lesson of the departed Bishop's holy life.

His bereaved wife and fatherless children, we commend in warm love and sympathy to the protection and blessing of that gracious SAVIOUR among Whose faithful servants the name of the husband and father will ever conspicuously shine forth.

"Blessed are the dead who die in the LORD."

PROPOSED MEMORIAL SERVICE.

Action was taken at the same Meeting recommending to the Church at large a Memorial Service, in which, under the ordinary provisions of the Prayer Book, suitable prayers should be offered, and such special reference be made to the deceased Bishop and the work in which he was engaged, as the Rectors of Parishes, in their sermons and addresses, shall deem suitable.

Trinity Sunday, May 31st, was adopted as the day for the proposed Service.

MEMORIAL CHURCH.

After determination had in regard to the foregoing, it was suggested as a fit thing to have set up in Africa, a monumental building in token of the Church's respect and love for the deceased Bishop.

In view of this suggestion, and as a suitable response thereto, the Foreign Committee most earnestly request that at the Memorial Service above mentioned, a special collection be taken in every Church, so far as practicable, for the re-building of Trinity Church, Monrovia, Liberia, W. A., as a MEMORIAL OF BISHOP AUER. This Church was destroyed by fire more than a year ago ; the Foreign Committee have never seen their way to re-build it ; the support of the several Missions with the largely increased force connected therewith, has rendered it impracticable to appropriate money for the object mentioned. It being impossible to effect insurance, the loss was total. The cost of re-building cannot be precisely stated.

Should the amount realized be more than sufficient for the object proposed, the surplus will be devoted to other Mission work in Africa.

The Committee hope that all will manifest their sympathy with the Church in Africa in the loss of their Bishop, and an appreciation of his faithful devotion to the work in that field, by participation in the Services proposed and by collection for the Memorial Building.

It should be stated that what is herein proposed has the approval of the Rector of St. George's Church, New York, the Rev. Dr. Tyng, whose Sunday-schools built the former Church at Monrovia—a portion of the materials of which will be available in re-building.

In behalf of the Foreign Committee,

RICH'D B. DUANE,

Secretary and General Agent.

23 BIBLE HOUSE,
New York, May 7, 1874.

P.S.—A short biographical sketch of the deceased Bishop is appended, as follows :

The Rev. Dr. AUER, the subject of the proposed Memorial Service, was born in Neubulach, Wurtemburg, Germany, November 18, 1832. He was educated at the Basle Missionary College, and afterward joined the Basle Mission on the Gold Coast at Akropong, West Africa, where he served as a Missionary for four or five years. He subsequently became a candidate for Orders in the Protestant Episcopal Mission, arriving at Cape Palmas on the 16th of February, 1862, precisely twelve years before the day of his death, which occurred on the 16th of February, 1874. He was ordained on the following Easter Day, and in all the years succeeding devoted himself with untiring energy to his work.

In 1872 his health broke down under an excessive pressure of care and labor. He was then the only white ordained Missionary left in the field, and of him one of the Missionary teachers then wrote as follows :

"MR. AUER works with his whole soul, and he cannot but be consumed ; in fact he is dying by inches. He has been left to bear a burden which, but for his child-like trust in the SAVIOUR, would have crushed him long since. Talk about the African climate. This has little to do with the matter. No human frame, even in the most favorable climate, can bear being strained daily and hourly beyond its strength. People in America can form no conception of what it is to be left to work single-handed in a heathen land."

The Foreign Committee before the receipt of this letter had written to DR. AUER urging him to seek relaxation in either America or Europe.

He went to Germany, and it was there that a few months afterward notice reached him of his election by the House of Bishops, on the 31st of October, 1872, to the Missionary Episcopate of Cape Palmas and parts adjacent.

DR. AUER accepted the appointment, came to the United States in the following Spring, and was consecrated Bishop in St. John's Church, Georgetown, D. C. on the 17th of April, 1873.

Before his return to Germany in July following, he had several seri-

ous attacks of illness. He partially recovered his health during the voyage to and after reaching his native land, where he remained until November last, and then embarked for Africa. Recent numbers of THE SPIRIT OF MISSIONS contain a narrative of his last voyage, and his arrival at Cape Palmas on the 29th of December. He entered with great earnestness upon his work, in carrying out enlarged plans in the conduct of the Mission. His strength, however, was speedily exhausted, and on the 16th of February he fell asleep.

The closing services performed with the dying breath of the Bishop were the subject, in part, of a recent circular letter sent throughout the Church, when his death was first announced, and subsequently published in the May Number of THE SPIRIT OF MISSIONS.

Those closing scenes and services portrayed, as no other description can, the character of the Bishop. It is fit (it is thought) that the Church should honor his memory by some special service, and erect in some suitable form a monument to his name. To this end the foregoing Services and Memorial are recommended.

DEATH OF BISHOP AUER.

WE copy from the *Churchman* the following very beautiful and appreciative notice of the death of Bishop Auer.

The triumphant story of a noble death comes to us from the far-off coast of Africa. Bishop Auer, consecrated less than a year before to his high and holy office, met his death valiantly on the 16th of February.

There is hardly a grander tale in all the annals of Missionary toil, than that which is revealed in the pathetic letter of his loving presbyter. Surely it is worth while, though there were no other reason, to cultivate the Foreign Missionary Field, if out of it be reaped such golden grain as this example of a dying Bishop, struggling against the power of death that he may do the work intrusted to him, ordaining and confirming in spite of failing breath, on the very last day of his life, and having hardly laid aside his official robes before his mourning Clergy were called to take them up and enshroud his dead body.

LETTER FROM REV. G. W. GIBSON.

PROTESTANT EPISCOPAL MISSION, MONROVIA,
LIBERIA, WEST AFRICA, March 4, 1874.

DEAR BROTHER : Little did I think when writing you a few days ago, that even then the sad news of Bishop Auer's death was on the way to us.

He passed here a little more than two months ago, looking quite well. I went on board of the steamer to see him, and spent about an hour with him. He conversed very freely with me, and spoke of his plans with

reference to operations, particularly in this country, and when we parted wished me a hearty good-bye, hoping to return within a few weeks to put them into operation.

It struck me from his conversation that he had returned fully determined to *work for the evangelization of Africa*. To place in Monrovia a female high school, to strengthen the stations already commenced among the natives, and to push forward toward the interior by opening other new ones, seemed to be the course that he had laid out to pursue. I heartily endorsed his views, and promised him a cordial co-operation.

But alas! he is gone. And here we are again without a Bishop. While we must not murmur at the ways of Providence, yet we cannot help feeling very much distressed.

GREECE.

We, in one of our late numbers, gave an account of the Christmas celebration of the Mission Schools in Athens. The following letter from Miss Muir relates to the Easter Anniversary. After a lapse of more than forty years there seems to be no abatement of the interest which pertains to these School exercises.

ATHENS, GREECE, April 13, 1874.

REV. AND DEAR SIR: In my last I mentioned that we were preparing for our Easter celebration, and promised to give you an account of it.

As usual the attendance was good, and a goodly number of friends who always take a deep interest in our work, came to listen, to the old, old story of the sufferings and death of our Blessed REDEEMER.

It was very touching to hear from the lips of little Jews and Greeks, "Surely He hath borne our griefs and carried our sorrows," and "Who, His own self, bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness," etc.

To enable you to understand more fully the system of our teaching, I enclose a copy of the programme. But it requires one to be an eye-witness of such an exhibition, to be able to realize it. The exercises are gone through with great solemnity: even the little infants (many of whom are not over three years old) enter into the spirit of the lessons with the deepest reverence.

1. Hymn in Greek.
2. The LORD's Prayer and Collect for the day.
3. St. Luke, chapters xxii and xxiii.
4. Hymn in Greek.
5. The lesson, concerning the sufferings and death of CHRIST.
6. Hymn in English. (Hark! Hark! my soul, etc.)

THE INFANT LESSONS.

1. Hymn in Greek.
2. The Creed.
3. Psalm xxii.
4. The Easter lesson from the Infant School Manual.
5. The picture lessons.
6. Hymn in Greek. ("CHRIST the LORD has risen," etc.)

The infant picture lessons are very beautiful and instructive. They are as follows : 1. CHRIST raising Lazarus ; 2. The triumphal entry into Jerusalem ; 3. The last Supper ; 4. The betrayal ; 5. CHRIST's agony in the garden ; and 6. The Crucifixion.

We find that this mode of teaching is very attractive and impressive.

You will not fail to observe on looking over the notes on the Easter lesson, of the advanced classes, the quantity of Scripture committed to memory by the children in our school. Often the spectators are astonished to find that each pupil knows the lesson from beginning to end, and is able to take up and continue the lesson at any part of it.

Knowing that the same system has been carried on for forty-three years in the Mission school at Athens, we have every reason to be encouraged to hope that the *Blessed Word* instilled into the tender minds of so many will produce fruit abundantly.

HAITI.

REPORT OF REV. J. T. HOLLY, FOR QUARTER ENDING FEBRUARY 28, 1874.

(Continued from the last Number.)

II. GENERAL WORK.

IN CONNECTION WITH THE WHOLE HAITIEN MISSION.

1. *Official.*

Entrance upon a charge confided to me by Bishop Coxe.

After the ordinations held by Bishop Coxe during his stay among us, he charged me to aid the newly ordained Missionaries by directing their future studies and to take personal charge of the further preparations of those just admitted to the diaconate.

In setting myself to work for the accomplishment of this task, my first business was to point out a judicious selection of books to form the nucleus of a Theological library for each one of our newly admitted Deacons, and to give them a schedule indicating the manner of systematizing their study of the same.

I am happy to state that each one of the four Deacons and two of the Presbyters, the Rev. Messrs. Salomon and Benjamin made the needed sacrifice to order these books through me from France.

The following schedule of study that I furnished to each of them, con-

tains the titles of the books with the names of the authors or French translators of the same, under their appropriate heads of study.

I. COURSE OF BIBLICAL STUDY.

1. Commentaries.

Burnier : Etude de la Parole de Dieu. 4 vols.

Wake : Commentaire sur la Vie de Jésus Christ.

Cellerier : Homélies sur les textes tirés des deux testaments.

Trotter : Sujets Prophétiques.

Denny : Cours prophétique des Temps.

Dappler : Commentaire sur l'apocalypse.

Elliott : Pensées sur l'apocalypse.

2. Biblical Criticism and Sacred Hermeneutics.

Bochinger : Introduction à l'Ecriture Sainte.

Angus : Manuel de la Bible.

Cellerier : Manuel d'herméneutique.

Olshausen : Interprétation Biblique.

3. Books of Biblical Antiquities and Reference.

Bost : Dictionnaire de la Bible.

Dufour : Géographie sacrée.

Concordance des Saintes Ecritures.

II. DOGMATIC THEOLOGY.

Whately : Evidences du Christianisme.

" : Introduction à l'histoire du Culte.

Chenevière : La Dogmatique Chrétienne.

La Théologie de l'Ecriture Sainte.

III. ECCLESIASTICAL HISTORY AND CHURCH POLITY.

Clemen : Histoire de l'Eglise.

Blunt : Réformation en Angleterre.

Wordsworth : L'Eglise Catholique et sa branche Anglicane.*

IV. PASTORAL OFFICE.

Vinet : L'histoire de la Predication.

Wolff : Le Baptême.

Girard : Fêtes de l'année Chrétienne.

Lobstein : Fêtes Chrétiennes.

Bridges : Pensées sur le ministère Evangelique.

It is a satisfaction also to me to add that the Rev. Mr. Battiste, with a view to usefulness in both languages, has made the sacrifice to purchase English Theological books covering nearly the same ground of study, according to a list that I selected for him from our English Church publications.

I have also charged myself with the lingual studies of two of the Deacons at the capital ; hearing a recitation of an hour's duration once per day during the ordinary school-days of the week.

* A translation of "Theophilus Anglicanus."

THE HEALING ART A POWERFUL AUXILIARY TO THE PREACHING OF THE GOSPEL.

THE working of miracles was a very necessary and a very mighty advantage in the setting up of CHRIST's kingdom ; and it is a very noteworthy fact that of the thirty-three recorded miracles of our LORD no less than twenty-five were miracles of healing. The unrecorded ones of the same kind must have been exceedingly numerous, for throughout the whole of the SAVIOUR's public ministry, words of mercy to the penitent and believing were mingled with deeds of mercy to the sick and afflicted. He, Himself, as the evangelist says, "*went about* preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." And after the fame of the Divine Healer had spread throughout all Syria, "*great multitudes came unto Him*, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and He healed them." Our LORD did this, not only to attest His divine character and Mission, but, also, to win a way for the truth to the hearts of the afflicted, and to recommend to unbelievers the claims of the Gospel.

OUR LORD'S COMMANDS TO HIS DISCIPLES.

And what our LORD practised He empowered and commanded His disciples to do. St. Luke, the beloved physician, says, with great explicitness, that our LORD gave to the twelve apostles "power and authority to cure diseases. And He sent them to preach the kingdom of God *and to heal the sick.*" The same evangelist adds : "And they departed, and went through the towns preaching the Gospel and healing everywhere." In like manner, when the Seventy were sent forth, their commission was, "Heal the sick, and say the kingdom of God is come nigh unto you." The beloved physician also tells us in his *Acts of the Apostles* how this power of healing continued to be exercised by the apostles after our LORD's ascension. St. Peter heals the lame man at the beautiful gate of the temple, and to the multitude, filled with wonder and amazement at what had happened, the apostle had the opportunity of proclaiming the power, and mercy, and love of CHRIST. SS. Paul and Barnabas, the Missionaries to the Gentiles, attracted a large crowd by the cure of the cripple at Lystra, and then preached to them words whereby they might be saved.

MEDICAL AND SURGICAL SKILL LOOKED UPON AS ALMOST MIRACULOUS.

We see, then, in how great a measure our holy religion was inaugurated by miracles of healing, and it is for medicine and surgery to repeat in some sense these wonders. It is true that we cannot now work miracles of healing in a strict sense, but the medical skill, both surgical and pharmaceutical, of Christian physicians is looked upon by many of the heathen as almost miraculous, and the exercise of it is exceedingly potent in attracting crowds of people ; some of whose hearts are softened by suffering, and so in some sense prepared for the reception of the truth ; while to others of them the Gospel has been recommended by the merciful deeds of its advocates. The exceeding astonishment of the Chinese at the successful surgical operations performed, and the medical cures which were wrought at the Mission hospital at Shanghai, and the immense aid which such an institution is to the conversion of the people, are very graphically shown in the memoir of the late Dr. Henderson of that city. The following is from the journal of a medical Missionary in India ; "Some of the ignorant natives in these parts think that a god has descended among them. May God give me grace to show the gentle, loving, sympathizing character of our blessed LORD and SAVIOUR JESUS CHRIST."

But not only do multitudes come to the hospitals to receive medical or surgical treatment, and while there hear words whereby they may be saved, but the fame of the foreign physician spreads throughout the city and in the surrounding country ; and he is called to visit families where the clerical Missionary has no access. It was the testimony of Dr. Lockhart, who was long at Shanghai, that by means of the healing art he, and his wife and the other ladies of the Mission, obtained access to more of the families of the respectable Chinese, and especially to those of the officers of the Government, than could be had by any other agency. The curing of physical disease in these families helped to secure a favorable hearing for the healing doctrines of Christianity. The same testimony is borne by Dr. Henderson.

HOW THE EARLY ROMAN CATHOLICS OBTAINED SUCH SUCCESS IN CHINA.

It is well known that the influence obtained by the early Roman Catholic Missionaries over the great Emperor Kanghi, which enabled them to spread through the length and breadth of China, and number their converts by ten of thousands, was owing, in a great measure, to their success

in curing him of an obstinate intermittent fever by administering Peruvian bark. The Protestant Medical Missionary, Dr. Peter Parker, was treated with great respect by the officers and people of Canton even at a time when foreigners in general were stoned and hooted at.

It was to the intervention of medical men, and the favor which they conciliated by their successful practice, that the English Empire in India, so far as human agency is concerned, owes its origin. Through the cure, by Mr. Gabriel Boughton, of the daughter of Shah Jehan, who had been dreadfully burned, the privilege for free trade for the English was acquired about 1651. This favor was the forerunner of their subsequent power.

It was to the first medical Missionary in India, Mr. Thomas, that was due the conversion of the first Hindu in Bengal, whose name was Krishna Pal. After this man's dislocated arm had been set by Dr. Thomas, he complained of himself as a sinner and with many tears cried out, "I am a great sinner! Save me, Sahib, save me!" The Missionary made known to him JESUS as a SAVIOUR, and Krishna Pal became the first fruit of Bengal unto CHRIST.

MEDICAL MISSIONARIES IN CASHMERE AND THIBET.

The late Dr. Elmslie, of the Church Missionary Society, was permitted to labor some years in Cashmere when no ordained Missionary was allowed in the country. The people flocked to him in crowds, and many were the opportunities of imparting the Gospel of purity and peace, together with the medicines that alleviated bodily pain; and when afterwards the ordained Missionaries were permitted to live in the country for six months of each year, they were privileged to baptize some of the natives who had been converted through Dr. Elmslie's teachings and books; and at the very time when this good man lay dying in Gujerat, about two years ago, Cashmere was being thrown open to Missionary efforts the whole year round—thrown open, it is believed, as a result of Dr. Elmslie's efforts and prayers. The success which is attending the Moravian Mission in Thibet, is owing, in great measure, to the beneficent labors and remarkable influence of the medical Missionary connected with it, who has been sent for or visited by all classes of the people, near and remote.

MISSIONARY PHYSICIANS ARE PERMANENTLY USEFUL.

And it is not alone in the early periods of the work that Missionary physicians are powerful auxiliaries, but they are permanently so, owing to

the ignorance of the native doctors ; these last deal in incantations and other heathenish ceremonies either in connection with, or in the place of medicine ; and thus new converts are subjected to great temptations when they require the services of a physician and there are none but native doctors to be had. This is a very important part of our subject and we must reserve to another occasion a fuller statement of it than our space now allows.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

**☞ All Money Orders should be drawn on STATION D, NEW YORK.
☞ Remittances in Bank Notes are not safe.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from April 10, to May 10, 1874.

ALABAMA.			
<i>Decatur</i> —St. Paul's, \$2.50; Box, 5,726, \$5.65.....	8 15		<i>Bridgeport</i> —Box 13, \$16.....
<i>Huntsville</i> —Ch. Nativity.....	17 00		<i>Hartford</i> —Christ Ch.....
<i>Mobile</i> —Trinity, \$35.65; box 10,536, \$2.45.....	38 10	\$63 25	<i>Hebron</i> —St. Peter's Ch.....
			<i>Middletown</i> —St. Luke's Chapel, for Bp. Williams, Japan
			35 79
			<i>New Haven</i> —Grace Ch. Boxes....
			16 37
			Trinity, a communicant...
			1 25
			Boxes 14, \$50, '51, '52,
			15,541, '42, '43, '44.....
			4 00
			<i>Southport</i> —Trinity, a member, for education of Walter Bulkley, Africa, \$75;
			S. S., \$25.....
			100 00
			<i>Watertown</i> —Christ Ch., \$11; estate of Jos. Perry
			Bronson, one-half, \$100..
			111 00 306 82
ALBANY.			
<i>Albany</i> —St. Peter's, Box 6,359....	40 00		DAKOTA.
Box 2,860.....	1 28		<i>Frankton</i> —Christ Ch. (of which
<i>Burnt Hills</i> —Calvary, S. S.....	5 95		from S. S., \$1.57; Alice
Box 13,505	0 60		and Paul S., \$1.70, for education of Chinese girl,
<i>Charlton</i> —St. Paul's.....	2 15		Wuchang, China.....
<i>Hogansburgh</i> —St. James' 13,762—			13 27
'64, '67.....	1 82		(Agency) — Mission for
<i>Salem</i> —St. Paul's, S. S.....	12 00		Greece.....
<i>Stockport</i> —St. John Evangelist...	12 50		12 30 25 57
<i>Troy</i> —Christ Ch. for China.....	5 00		
St. Paul's.*.....	150 00	231 30	DELAWARE.
* The amount acknowledged in the Feb. No., \$5.35, should have been credited to Christ Ch.			<i>Brandywine Hundred</i> —Caivary Ch..
			Grace Ch., Box 9,092....
CALIFORNIA.			
<i>Sacramento</i> —Grace Ch.....	16 00		5 00
<i>Santa Cruz</i> —Calvary Ch.....	10 00	26 00	50
CENTRAL NEW YORK			
<i>Bergen</i>	2 00		<i>Claymont</i> —Ch. of the Ascension
<i>Elmira</i> —Grace Ch.....	25 00		Boxes, 12,749, \$3.55;
<i>Mexico</i> —Box 10,886	0 30		8,798, \$4.56
<i>Waterloo</i> —St. Paul's S. S., for Robert N. Parke scholarship in the Rev. A. C. Hoehing's school, Hankow, China.....	13 34	40 64	8 11
			<i>Newark</i> —St. Thomas' S. S., \$24.25;
			S. M. Curtis, \$25; F. A. Curtis, \$10.....
			59 25 72 86
CENTRAL PENNSYLVANIA.			
<i>Lancaster</i> —St. James' Ch. five-cent. col.....	6 50		EASTON.
<i>Mahanoy City</i> —Faith Ch. Boxes..	2 89		<i>Centreville</i> —St. Paul's Boxes
<i>Reading</i> —Christ Ch.....	100 00	109 39	* <i>Newtown</i> —Pocomoke Par.....
			8 99
			8 00 16 99
CONNECTICUT.			
<i>Ansonia</i> —Christ Ch., Box 11,880, \$1.00; 11,873, \$3.30; 11,877, 80 cents.....	5 15		* \$41.69 credited to the Diocese of Maryland, in April Number should have been Diocese of Easton.
GEORGIA.			
			<i>Marietta</i> —Box 5,672 and '73.....
			<i>Rome</i> —St. Peter's Par. \$28, for China and Japan, \$21.85
			49 85 51 68

IDAHO.			
<i>Calvary Church</i>	3 00	3 00	
ILLINOIS.			
<i>Albion</i> —St. John's, \$2.30; five Boxes, \$5.29	7 59		
<i>Chicago</i> —St. John's S. S. Box.....	1 35		
St. Mark's W. H. S.....	2 00		
St. James' of which special for church, Haiti, \$10... <i>Galena</i> —Box 3,445.....	52 55		
<i>Pre-emption</i> —St. John's Ch.....	1 00		
Grace Ch.....	45		
6 Boxes.....	25		
<i>Waverly</i> —Christ Ch.....	3 60		
	10 85	79 64	
INDIANA.			
<i>Indianapolis</i> —St. Paul's S. S., for Joppa	25 00	25 00	
IOWA.			
<i>Cascade</i> —Boxes.....	2 32		
<i>Cedar Rapids</i> —Grace Ch. Boxes..	3 55		
<i>Clinton</i> —St. John's, Mrs. M.....	5 00		
<i>Davenport</i> —M. L. Hoyt, for boys' school, Wuchang, China..	5 00		
Christ Ch. S. S., at discretion of Rev. S. R. J. Hoyt.....	6 00		
<i>Durant</i> —St. Paul's S. S.	1 60		
<i>Nashua</i> —St. Mark's, \$1.50; W., \$10.....	11 50		
<i>Oskaloosa</i> —Box 1,614, \$1.07, for Africa, \$1.....	2 07		
<i>Tipton</i> —Grace Ch. Boxes.....	1 90	38 94	
KANSAS.			
<i>Blue Rapids</i> —3 Boxes.....	1 43	1 43	
KENTUCKY.			
<i>Louisville</i> —Grace Ch., 2 Boxes..	8 32		
<i>Maysville</i> —Ch. Nativity, for Mary Wood scholarship, Wu-chang, China.....	8 00		
<i>St. Matthews</i> —4 Boxes, etc.....	6 59	22 91	
LONG ISLAND.			
<i>Astoria</i> —St. George's, Box 10,548.	13 00		
<i>Brooklyn</i> —Ch. Reformation.....	40 75		
(E. D.)—St. Mark's S. S., Church of Our Saviour S. S., for scholarship, Hoffman Institute, Africa...	12 06		
<i>College Point</i> —St. Paul's Chapel, S. S., at discretion of Rev. J. T. Holly.....	75 00		
<i>Istlip</i> —St. Mark's.....	10 00		
<i>Jamaica</i> —Grace Ch. for Portuguese Prayer Books.....	10 00		
<i>Newtown</i> —St. James' Box for support of Zu Soong Ngan, at Gambier, Ohio....	5 00		
<i>Rockaway</i> —Trinity	18 85	194 68	
MAINE.			
<i>Portland</i> —St. Linke's Cathedral..	10 00	10 00	
MARYLAND.			
<i>Allegany Co.</i> —Mt. Savage, St. George's, for support of a scholarship in Bp. Boone Mem. School, China	17 50		
<i>Anne Arundel Co.</i> —St. Margaret's, Westminster Par., of which from 7 Boxes, \$40.50	49 00		
<i>Baltimore</i> —Christ Ch. S. S., for scholarship in Bp. Boone Memorial School, Wu-chang, China, \$40; Box 8,722, 92 cents.....	40 92		
CHRIST CH. S. S., YOUNG LADIES' BIBLE CLASS, FOR CHINA.			
St. Barnabas' S. S., 50 Boxes.....	17 50		
St. Bartholomew's Free Chapel, for Miss Baldwin, Joppa.....	35 06		
St. Peter's Ladies' Foreign Missionary Society for scholarship in Joppa School.....	9 50		
Trinity Ch., Woman's Missionary Assoc'n, quarterly payment, scholarship Ep. Boone Mem. School, Wnchang.....	25 00		
Mrs. S. G. Wyman, for Joppa scholarship, \$25; Africa, \$100.....	10 00		
<i>Brookville</i> —St. John's, \$1.40; Boxes, \$1.....	125 00		
<i>Carroll Co.</i> —Westminster Ascension Par.....	2 40		
<i>Frederick</i> —All Saints, \$106.85; Box, 10,074, \$3.....	12 00		
All Saints' five-cent. coll..	109 85		
<i>Georgetown</i> —Miss Unie Gruder, \$2; Mrs. Laninan, \$3, for Joppa	50 00		
<i>Harford Co.</i> —Churchville Par.....	5 00		
<i>Emmorton</i> —St. Mary's.....	5 00		
<i>Howard Co.</i> —St. John's, 9 Boxes.	19 50		
<i>Perryville</i> —Mr. H. S. Condon, Boxes.....	11 62		
<i>Prince George Co.</i> —St. Paul's Par. Boxes	6 50		
St. Mary's Co.—St. Mary's City Box, 10,392	6 00		
<i>Snow Hill</i> —All Hallows' Par. part payment scholarship in Miss Fay's School.....	2 62		
6 Boxes.....	9 00		
<i>Washington Co.</i> —College St. James' Colored S. S., for Africa	3 42		
<i>Washington City</i> —Box, 2,146, \$2 ; 2,147, 25 cents.....	7 50		
Iucarnation, Colored School for Africa	2 25		
	2 00	683 14	
MASSACHUSETTS.			
<i>Boston</i> —Ch. of the Advent.....	50 00		
Christ Ch	10 00		
Emmanuel Ch., Bp. Pad-dock, of which \$10 for Miss Scott.....	20 00		
St. Mark's S. S., for Orphan Asylum, Africa, \$75; Bridgman Mem. School, Shanghai, \$50...	125 00		
St. Paul's, for Africa, \$5; J. M. Beebe, Esq., \$100..	105 00		
Miss F. G.....	3 33		
<i>Dedham</i> —St. Paul's, Box 3,585.....	14 25		
<i>Dorchester</i> —St. Mary's Boxes, \$18.95; a Friend, \$5....	23 98		
<i>Fitchburg</i> —G.....	10 00		
<i>Hanover</i> —St. Andrews.....	5 00		
<i>North Adams</i> —St. John's.....	22 00		
<i>Pittsfield</i> —Mrs. and Miss Newton.	50 00		
<i>Salem</i> —Grace Ch. "Friends of Africa.".....	5 00		
<i>Webster</i> —Ch. of Reconciliation...	5 00	448 56	
MICHIGAN.			
<i>Ann Arbor</i> —St. Andrew's S. S....	2 22		
<i>Battle Creek</i> —St. Thomas.....	7 15		
<i>Detroit</i> —Mariners' Ch. Boxes.....	2 33		
St. Peter's.....	10 00		
<i>Hillsdale</i> —St. Peter's, \$5.60; Boxes \$3.55	9 15		
<i>Ypsilanti</i> —St. Luke's Boxes.....	17 20	48 05	

MINNESOTA.						
<i>Brainerd</i> —St. Paul's Ch., \$3.82 ; S. S., \$3.39.....	7 21					
<i>Minneapolis</i> —Gethsemane	17 00					
<i>Nininger</i>	2 59					
<i>Red Wing</i> —Box, 6 75.....	2 45					
<i>St. Paul</i> —Ch. Good Shepherd, for Greece, \$4 80 ; for Li- beria, \$7 41 ; China, \$13.90	26 10	55	26			
MISSISSIPPI.						
<i>Canton</i> —Grace Ch., Box, 4.919....	1 65					
<i>Terrey</i> —Miss Lester's Box for Miss Fay's school.....	22 69	24	25			
MISSOURI.						
<i>Lexington</i> —Box, 2,074.....	1 50					
<i>Miami</i> —Rev. M. S. Woodruff.....	2 95	4	45			
NEVADA.						
<i>Virginia City</i> —St. Paul's.....	25 00	25	00			
NEW HAMPSHIRE.						
<i>Ashland</i> —St. Mark's.....	4 75					
<i>Portsmouth</i> —H. M. E., a Thank Offering for Orphan Asylum, Cape Palmas...	2 00	6	75			
NEW JERSEY.						
<i>Crosswicks</i> —Grace, \$1.55 ; Box, 11,056 ; 65 cents.....	2 00					
<i>East Orange</i> —Christ Ch., \$28; S. S. Boxes, 12,550, and 12,531, \$7.05	35 05					
<i>Fairview</i> —Trinity, 11 Boxes.....	3 30					
<i>Florence</i> —St. Stephens' S. S., Box, 14,865.....	3 12					
<i>Jersey City</i> —St. John's Free Ch., Box, 10,881.....	8 00					
<i>Newark</i> —Box, 8,812.....	2 00					
<i>St. Barnabas</i>	6 15					
<i>Orange</i> —Box, 13,341; Grace Schol- arship in Miss Fay's school, China.....	20 00					
<i>Trenton</i> —St. Michael's Bible Class toward support W. H. Neilson scholarship in Boone Mem. School, \$8 ; Box, 4,316, 39 cents....	8 39					
St. Paul's, \$5 ; S. S. \$20..	25 00	113	51			
NEW YORK.						
<i>Kingston</i> —St. John's S. S.....	5 00					
<i>Matteawan</i> —St. Luke's.....	53 94					
<i>Mineville</i> —H. D. Swan.....	1 25					
<i>New York</i> —Calvary Ch., a mem- ber	100 00					
St. Clement's	50 00					
St. Thomas', for Rev. Dr. Hill's special Fund.....	157 70					
Trinity Chapel.....	466 17					
Trinity Ch.....	164 44					
St. Bartholomew's.....	76 65					
St. Paul's Chapel.....	103 58					
Box 15638.....	1 00					
Cash	10 00					
Donald Toucey	2 00					
Box 8769	4 00					
Box 8208	3 00					
Box 13364	4 75					
Box 8829	4 10					
Miss A. and others, special for Communion Service and Desk, for Joppa....	40 00					
Atlantic Mutual Ins. Co.,	43 75					
<i>Poughkeepsie</i> —Ch. Holy Com- forter	30 00					
St. Paul's.....	10 00					
<i>Rossville</i> —St. Luke's.....	5 00					
<i>Sutherland</i> —Rev. Dr. Robertson, for Greek Mission, \$25; for Miss Baldwin, \$10..	35 00					
<i>Somers</i> —St. Luke's Par., 3 Boxes.	5 20					
<i>Tuckahoe</i> —St. John's.....						8 80
<i>White Plains</i> —Grace, \$42.40; Len- ten savings of children, \$22 75						65 15
<i>Wilmot</i> —St. John's.....						1 05 2146 53
NORTH CAROLINA.						
<i>Herford</i> —Holy Trinity.....						7 00
<i>Hickory</i> —Ascension, for Africa..						3 00
<i>Hillsboro</i> —St. Matthew's Boxes..						8 71
<i>Lake Landing</i>						1 25
<i>Leakesville</i> —Epiphany.....						6 32
<i>Lenoir</i> —St. James' S. S. Boxes..						25 71
<i>Marlboro'</i> —Box 880.....						90
<i>Oxford</i> —James Lassiter.....						50
<i>Statesville</i> —Chapel of the Cross S. S.....						2 20
<i>Williamston</i> —Advent Boxes ..						15 77
<i>Wilmington</i> —St. James'.....						70 00
John Wilde Atkinson, Jr..						50 141 88
OHIO.						
<i>Ashtabula</i> —Box 2967.....						50
<i>Cleveland</i> —St. Mary's, for China, \$16; for Africa, \$1,401..						23 01
<i>Fremont</i> —St. Paul's Boxes.....						1 75
<i>Ironton</i> —Miss Barker, for Mary Wood scholarship, Wn- ching, China.....						5 00
<i>Massillon</i> —St. Timothy's.....						1 00
<i>Norwalk</i> —St. Paul's S. S.						24 00
<i>Portsmouth</i> —All Saint's five-cent collection.....						24 55
<i>Ravenna</i> —Grace Ch.....						1 20
<i>Toledo</i> —Trinity, at discretion of Miss Scott.....						12 00 104 01
PENNSYLVANIA.						
<i>Carbondale</i> —Trinity, of which for Africa, \$2.50.....						11 22
<i>Brookland</i> —Box						15
<i>Germantown</i> —Christ Ch., \$469.22; S. S. for saw mil for Af- rica, \$90.59.....						559 81
<i>Huntingdon</i> —St. James' Boxes....						10 16
<i>Honeybrook</i> —Box						1 00
<i>Manayunk</i> —St. David's, for sup- port of two scholars in Africa, viz.: W. B. Stephens and Orlando Crease.....						60 00
<i>Media</i> —Christ Ch. S. S., for sup- port of Mrs. Thomson's school, Shanghai, China						40 00
<i>Perkiomen</i> —St. James' S. S., six Boxes.....						10 13
<i>Philadelphia</i> —Ascension S. S....						15 00
Grace Ch., for the purchase of Bibles in Chinese lan- guage						57 60
St. Luke's, \$56.35 ; S. S., for Kate Wildis schol- arship, Orphan Asylum, Cape Palmas, Africa, \$37.50.....						88 85
Miss L. S. Natt, Boxes....						7 69
Box 10538						2 00
<i>Pottstown</i> —Christ Ch.						70 04
<i>Whitemarsh</i> —St. Thomas'.....						3 25
<i>Wilkes-Barre</i> —St. Stephen's S. S.	150 00	1001	21			
PITTSBURGH.						
<i>Pittsburgh</i> —St. Andrew's, \$200; Rev. W. Preston, D.D. (for Mrs. C. Preston, de- ceased), for education of J. Scoville Preston in Miss Fay's school, \$60 ; for Africa, \$31 ; F. R. Brunot, Esq., at discre- tion of Miss Fay, \$50 ; Mrs. F. R. Brunot, for education of Geo. Slat- terly and F. R. Brunot,						

Africa, \$60; subscription to West Africa Record, \$1; at discretion of Miss Scott, \$61; for Zenana Mission, \$5; Mexico, \$37; Mrs. B., at discretion of Miss Fay, for her school, \$100.....	703 00		Cobham—Box 5589, for Miss Fay's work, China.....	2 50
St. Peter's S. S., Bp. Auer class.....	10 00	713 00	Fairfax Co., Centreville—St. John's Ch. Boxes	4 00
RHODE ISLAND.			Langley Epis. S. S., for Miss Baldwin's school, Joppa.....	4 25
Bristol—St. Michael's five-cent collection.....	42 50		Fluvanna Co.—Rivanna Par. S.S. Boxes.....	3 50
Pawtucket—St. Paul's Infant school.....	31 00		Goochland Co.—Rivanna Par., for Africa, \$3; China and Japan, \$3	6 00
Providence—All Saint's Memorial, a fd'l	17 50		Front Royal—Calvary Ch., \$1.55; for Miss Baldwin's school, Joppa, \$1.50 ...	3 03
St. John's Ch. S. S., for Orphan Asylum, Cape Palmas.....	82 72	173 72	Jefferson Co.—Middleway Boxes..	10 65
SOUTH CAROLINA.			Halifax Co.—Box 13301	1 09
Combahee—Ascension	6 00		Middleton—St. Thomas'	7 34
St. Andrew's Par., Colored Ch	5 10		Norfolk—Miss J. Armstrong.	10 09
Mt. Pleasant—Christ Ch. Boxes, for Bp. Boone Memorial school, Wuchang, China.....	20 00		Orange, C. H.—St. Thomas' Par.	8 00
Spartanburgh—Ch. Advent.....	5 00		Petersburgh—Grace Ch. S. S., semi-annual payment Grace scholarship in Miss Fay's school, \$20; Woman's Missy Assoc'n quarterly payment C. J. Gibson scholarship in Miss Scott's school, \$10.	30 00
Union—Nativity	9 65		Pittsylvania Co.—Box 13361	1 70
Upper St. John's—Ch. of Epiphany	10 00	56 75	Point Pleasant—Christ Ch. S. S., for Miss Baldwin's school, Joppa, \$4.17 ; Boxes, \$2	6 17
Yorkville—Good Shepherd.....	1 00		Port Royal—A Friend, \$0; Boxes 12723 and 12274, \$4.50 ...	5 00
TENNESSEE.			Portsmouth—Box 1535	77
Brownsville—Zion	3 00		Richmond—Monumental, for China	6 00
Memphis—Calvary Ch. Boxes	20 32	33 32	Rippon—Wickliffe Par., Boxes....	3 00
Sewanee	10 00		Roanoke Co.—Box 4170	29
UTAH.			Smyth Co.—Boxes 1758-59	6 00
Salt Lake City—St. Mark's, a member.....	25 00		Suffolk—St. Paul's, for Mary Wood scholarship, Wenchang, China	7 00
Box 6873.....	1 00	26 00	Wytheville—Boxes, for Miss Baldwin's school, Joppa.	4 75
TEXAS.			Westmoreland Co.—St. Peter's, 3 Boxes, \$5.70; a member, \$4.30	10 00 413 24
Dallas—Mrs. Fannie K. Mills.....	5 00	5 00	WESTERN NEW YORK.	
VERMONT.			Dunkirk—Box 15215	2 00
Bethel—Christ Ch., Box 13302, \$5; Rev. M. P. Stickney and Mrs. S., for Joppa school, \$10	15 00		Geneva—Trinity Boxes	14 77
Poultney—St. John's	8 50		Hornellsville—Christ Ch. S. S....	21 09
Rutland—Trinity	5 00	23 50	Nunda—Grace	2 00
VIRGINIA.			Rochester—Box 14870, \$1.25; Miss F. Y. Buchan's S. S. class, at discretion of Bp. Williams, \$8.....	9 25 52 11
Albermarle Co.—The Meadows' Box 11297.....	3 20		WISCONSIN.	
Glenclower Boxes, \$8.90; collections, \$3.58	12 48		Berlin—Trinity	1 10
Alexandria—Christ Ch., for China, \$5; Africa, \$5; Joppa, \$1; Gen'l \$5.....	16 00		Madison—Box 11818	50
Grace Ch.	16 74		Nashotah—St. Sylvanus'	10 00
St. Paul's S. S.	73 70		Portage City—Boxes	1 69
Amherst Co.—Lexington Par., for Joppa	5 50		Sussex—Boxes	1 00
Berkeley Co., Martinsburgh—Trinity, \$1.36; Boxes, \$11.78	13 14		Waupun—Boxes 6154 and 6155, 50 cents each; Boxes 6156 and 6159, \$5 each..	11 00 25 20
Clarke Co.—Millwood Boxes....	9 35		MISCELLANEOUS.	
Charlestown—Zion, 29 Boxes, \$52.33; Children's offerings, \$11.92; for Joppa, \$21.52; Little Gleaners, \$6.23; quarterly payment scholarship, Hankow, \$8.75. (of which \$8.10 is for two scholarships and first payment of a third in Joppa school).....	122 27		Box 15205	4 40
			H. S. B., for Africa	3 00
			Interest account Jane Bohlen Mem. School	30 00
			Interest account Bohlen Fund....	232 50 219 99
			LEGACIES.	
			N. Y., New York—Estate A. A. Knill.....	517 50 517 50
			Amount previously acknowledged...\$66,429 25	8,477 99
				\$74,907 24

FOREIGN STATIONS.

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Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	<i>Cape Palmas.</i>
Rev. Samuel W. Seton (Native).....	<i>Hoffman Station.</i>
Rev. R. H. Gibson	<i>Gracay.</i>
Rev. Edward Davis	<i>Caralla.</i>
Rev. L. L. Montgomery (Liberian).....	<i>Cape Palmas.</i>
Rev. M. P. Valentine (Native).....	<i>Rocktown.</i>
Charles Leimenstoll	<i>Caralla.</i>
Gustavus Lehman	"
Mrs. E. B. Ware	<i>Orphan Asylum, Cape Palmas.</i>
Miss Margaretta Scott	<i>Caralla.</i>
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Miss Mary E. Saver	<i>Caralla.</i>
Miss Fanny J. Bots	<i>Orphan Asylum, Cape Palmas.</i>
Edward Hunte (Liberian) Teacher	<i>Caralla.</i>
Rev. S. J. Simpson (Liberian) Teacher	<i>Cape Palmas.</i>
Mrs. Ann Rooney, ("") <i>Orphan Asylum, Cape Palmas.</i>	
Joseph A. Russell (Native) Candidate for Orders, Catechist.....	<i>Tebu.</i>
Samuel Boyd (Native), Teacher	<i>Fishtown.</i>
Alonzo Potter " "	<i>Hoffman Station.</i>
John Farr " "	<i>Half-Gracay.</i>
B. B. Wisner " "	<i>Berebe.</i>
John Bohlen " "	<i>Rohlen.</i>
Richard Killen " "	<i>Rockbookah.</i>
O. E. Shannon " "	<i>Kabla.</i>
James Boyd " "	<i>Gidyatatalo.</i>
Samuel Bowman " "	<i>Caralla.</i>
John B. Morris " "	<i>Berebe.</i>

Sinoe District.

J. Neyle , (Liberian) Catechist.....	<i>Sinoe.</i>
	<i>Bassa District.</i>

J. J. Blyden , (Liberian) Candidate for Orders.....	<i>Bassa.</i>
	<i>Monrovia District.</i>

Rev. G. W. Gibson (Liberian).....	<i>Monrovia.</i>
Rev. A. F. Russell ("")	<i>Clay Ashland.</i>
Rev. N. T. Boldron (Liberian).....	<i>Veytown.</i>
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John T. Thorpe , (Liberian) Teacher	<i>Crozierville.</i>
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Miss Marion Muir, with twelve Assistant teachers (Greek)	<i>Athens.</i>

PALESTINE.	
Miss Mary B. Baldwin, with three teachers	<i>Joppa.</i>

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Rev. St. Denis Bauduy	"
Rev. Julien Alexandre	<i>Cabaret Quatre.</i>
Rev. Pierre E. Jones	<i>Cayes.</i>
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Rev. Charles Jerome Bistoury	"
Rev. Alexander Battiste	"

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JUNE, 1874.

*** All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. BENJ. I. HAIGHT, D.D., LL.D., Chairman, the REV. E. A. WASHBURN, D.D., Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary and Acting Treasurer. Remittances to be made to MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

"THE SPIRITUAL CONDITION OF THE COLORED POPULATION OF THE SOUTH AND ITS CLAIM UPON THE CHURCH'S CARE."

The following are Extracts from a Paper on the above subject read before the "Maryland Auxiliary to the Board of Missions," in Trinity Church, Washington, D. C., February 20, 1873, by the Rev. SAMUEL H. GIESEY, D.D., Baltimore, Md.

This one great fact underlies the work of CHRIST's Church among all people—the oneness of the race under the Fall. Sprung from a common head, and that under trial proving itself to be weak and feeble, the race, in its manifold varieties, needs a like common redemption.

There should be no occasion for remark on this brotherhood of mankind. And yet by some, we know, it has been gravely questioned, and by others, in high quarters, boldly denied. On the part of some, there is a strong aversion to anything like kinship with the so-styled inferior races of man: on the part of others, well known scientists, all this antipathy

goes for nothing in an effort to derive man from a parentage beggarly in the extreme.

Diverse as the race is, it is truly generic in its character ; had a common origin ; sprung from one and the same historic root. Adam was not a man merely ; but emphatically *the man* ; the race germinally, humanity in its widest range and strangest diversities.

This conception of humanity, as standing originally in the same generic headship, will alone help us to a right understanding of the terrific ruin by which it was early overtaken in the sin of the First, and afterward the complete redemption brought in by the Second, Adam. The sin of the natural and fallen head stays not with himself, but flows down through the ever-widening and always dark stream of human life. He corrupted the nature common to all.

But in the mercy of God, "when the fulness of time had come," a second and supernatural Head is provided. In that great mystery of grace—the unity of God and man in CHRIST, we have, for its redemption, the unification again of the race. Once more, CHRIST was not a man simply, one among the thousands of Israel ; but again *the man* ; the "New Man," the "Second Man," and the Last Adam" of St. Paul's Epistles.

In this new Headship, we reach the idea of a redemption commensurate with the Fall. As originally in Adam, so again in CHRIST, the whole race is comprehended, or, according to St. Paul's fuller word, *re-headed*. And the Church Catechism thus expresses this generic character of the great Redemption when, in answer to the question : "What dost thou chiefly learn in these Articles of thy Belief ?" it makes reply : "Secondly, in God the Son who hath redeemed me, *and all mankind*."

But though all men are redeemed, yet all are not saved ; salvation being the personal appropriation, "in the obedience of faith," of this great deliverance actually at hand. Just here comes in the earnest, continuous, indiscriminate work of CHRIST's Church. How shall the redemption of mankind in CHRIST be made to issue in the salvation of our fellow man, whatever the complexion of his skin, or moral degradation by long ages of oppression and barbarism ? How shall the black man and the red man, our kindred under the curse, standing among us and so having special claim on us for spiritual care, immediate and, in some degree, corresponding to the necessities of the case, be made to rejoice with us in the faith of the One crucified LORD, and the hope of a blessed immortality ?

Here is a people likely to suffer most of all from the antipathy of races. Formerly held in servitude, by the force of national events 4,000,000 have been constituted Freedmen. Any discussion of those events, in a paper like the present, would be thoroughly out of place. All that is with the past. But here we find them, thrown as never before upon their own resources. To them in this new birth-right of privilege fallen to their lot, we and our children, for generations to come, shall be linked. Shall it be for the nation's good ? That, let me say, and I say it with great calmness, depends to some extent upon the government, but more upon the Church. While they are, in a very responsible sense, the nation's wards, they are, for interests far more momentous, the Church's special care.

The best way to learn duty in the case, is to look figures and facts right in the face. We are often told, figures won't lie. Taking that for granted, we submit to your consideration the following, which, with some difficulty, we have gathered from various sources. They are simply startling.

In everything relating to the material prosperity and progress of the country, the decennial Reports furnish the necessary data. The Census Report for 1870 puts the total population of Maryland at 780,894. Of this, about one fourth is colored : 179,391, against the 83,942 of 1860, showing an increase of well-nigh 100,000, in the last ten years. Adding to this the 43,404, living in the District of Columbia, and, for Maryland and Easton, among the smallest Dioceses of the Church, we have the immense number of 218,795.

In some of the Southern Dioceses it is far worse. In Alabama the white is only 35,874 in excess of the black population ; and in Louisiana, Mississippi, and South Carolina, the excess is largely on the side of the blacks. In all Southern cities the black population has increased wonderfully ; in Baltimore nearly 20,000 in the last decade ; Washington well nigh 25,000 ; in Petersburg, Va., the blacks are 1500 in excess of the whites ; in Charleston, S. C., over 32,000, an increase of 20,000, in the ten years last past. In St. Louis the colored population has increased seven-fold in this same period.

This shows the ruling tendency of this people to aggregate in commercial centres. They are essentially clannish and gregarious. This aggregation is an immense gain to them in every way. Imitative rather than reasoning, they are open to any influences surrounding them in the families of the higher classes, and quick to practise either their virtues or vices. Besides, they may the more readily be reached by whatever large-hearted efforts may be made by State and Church for their mental, moral, and religious improvement.

The facts and figures just given may well arrest the attention of the thoughtful ; all who pretend to any interest in the welfare of humanity, the good order of society, and the future of the country. They reveal, as nothing else could, the magnitude and imperativeness of the work just at this juncture pressing upon the Church. This mighty host must be evangelized, made a Christian citizenship, if it is not to be a discordant and demoralizing element among us.

But now what is the Church doing for this ever swelling multitude ? Has she thrust them out from her tender mercies ? Has she in their case, vindicated her right to the inspired metaphor, a "Mother ? "

Though, indeed, not wholly uncared for, yet their present spiritual condition is a burning reproach upon our glorified Christianity. Though not exactly a moral waste, yet their religious status is far from being what their immediate proximity to the Church's care and helping ability would justly warrant. May there not be ground here for the charge, that in commendable zeal for distant peoples and countries, the work right at her door has been sadly neglected ?

Other religious bodies, in their own way, have done something for the spiritual welfare of the Colored People—the Baptists, Methodists, African Methodists, Roman Catholic and Presbyterian. Though the method pursued by those does not commend itself to our own judgment, yet better an imperfect religion than no religion at all. Though something has been done in this fanatical way to Christianize this immense mass, yet we believe this Church, with her impressive Service, her bold, unremitting proclamation of the Law received on Mount Sinai, her unsparing rebuke of all immoral conduct and looseness in marital relations, is best able to serve their true interests.

NEED OF FUNDS.

We hope that the Clergy have read and pondered upon our recent brief statement, which came to them on a single sheet, and that some at least, may remember us in their prayers and the offerings of their people.

OUR TREASURY IS EMPTY!

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums
for April 1874.

NEW HAMPSHIRE.			
<i>Keene</i> —Rev. E. A. Renouf.....	15 00		
Mrs. Renouf.....	10 00	25 00	
VERMONT.			
<i>Wallingford</i> —J. C. B.....	5 00		
<i>Rutland</i> —Trinity Ch.....	5 00	10 00	
MASSACHUSETTS.			
<i>Boston</i> —Emmanuel Ch	300 00		
Ch. of the Advent.....	50 00		
<i>Waltham</i> —Christ Ch.....	20 00		
<i>Lawrence</i> —Grace Ch. S. S.	40 00	410 00	
RHODE ISLAND.			
<i>Providence</i> —St. John's Ch.....	406 13	406 13	
CONNECTICUT.			
<i>New Haven</i> —Trinity Home, E. M. G.....	2 00		
<i>Fairfield</i> —St. Paul's Ch.....	21 25		
<i>Hartford</i> —Christ Ch.....	42 14	65 39	
NEW YORK.			
<i>New York</i> —St. Mark's Ch	110 20		
St. John's Chapel.....	20 40		
Trinity Chapel, add'l.....	50 00		
C. R.....	50 00		
St. Thomas' Ch., a member.....	100 00		
J. J. Goodwin, Esq.	100 00		
<i>Rye</i> —Christ Ch. Woman's Missionary Association, for Dry Grove, Miss.....	115 85		
For work of Rev. Mr. Spier.....	5 00	551 45	
LONG ISLAND.			
<i>Jamaica</i> —C. K.....	6 00	6 00	
DIOCESE OF ALBANY.			
<i>Cooperstown</i> —Christ Ch.....	20 00		
<i>Troy</i> —St. Paul's Ch.	75 00		
<i>Albany</i> —St. Paul's Ch., a member	5 00	100 00	
WESTERN NEW YORK.			
<i>Geneva</i> —Trinity Ch	10 00	10 00	
NEW JERSEY.			
<i>Camden</i> —St. Paul's Ch....	25 00		
<i>Orange</i> —C. S. H.....	30 00	55 00	
PENNSYLVANIA.			
<i>Philadelphia</i> —Ch. of the Advent, M. B. L.....	2 00		
St. Peter's Ch.....	126 99		
CENTRAL PENNSYLVANIA.			
<i>Reading</i> —Christ Ch.....		34 29	
<i>Lykens</i> —B.....		5 00	39 29
PITTSBURGH.			
<i>Pittsburgh</i> —Trinity Ch.....		314 00	
<i>Sewickley</i> —St. Stephen's, Mr. and Mrs. G. W. E.....		5 00	319 00
MARYLAND.			
<i>Havre de Grace</i> —St. John's.....		1 00	
<i>Ellicot City</i> —St. John's Miss'y Society, for Dry Grove, Miss.....		11 00	12 00
EASTON.			
<i>Snow Hill</i> —Woman's Miss'y Association of All Hallows' Parish.....		2 50	2 50
SOUTH CAROLINA.			
<i>Spartanburg</i> —Ch. of the Advent, T. S. Means.....		2 00	
<i>Upper St. Johns</i> —Ch. of Epiphany.		10 00	12 00
ALABAMA.			
<i>Greensboro</i> —St. Paul's Ch.....		5 00	5 00
ILLINOIS.			
<i>Chicago</i> —St. James' Ch.....		28 00	28 00
MICHIGAN.			
<i>Kalamazoo</i> —St. Luke's Ch.....		31 53	
<i>Detroit</i> —Christ Ch.....		76 87	108 40
WISCONSIN.			
<i>Green Bay</i> —E. S. Whitney.....		5 00	5 00
MINNESOTA.			
<i>St. Paul</i> —Ch. of the Good Shepherd, for St. Mark's, Wilmington, N. C.....		5 10	
<i>Nininger</i>		2 50	7 60
			2,661 36
Amount previously acknowledged....			\$8,877 26
Total.....			\$11,538 62

SUPPLIES.—Package to J. T. Cooley, of Richmond; One Box to do., from Sewing Society of St. John's S. S.; One package received by Rev. Mr. Welch, of Charleston, Anonymous; One Package received by Miss A. L. Chapman, Raleigh, N. C., from St. John's Ladies Miss'y Soc'y, Overbrook, Pa.; also \$1, through Mrs. J. E. Townsend. Received package of S.S. papers from Miss E. N. and Miss E. L. From Woman's Miss'y Soc'y, of S. Paul's Ch., Edgewater, Staten Island, N. Y., one Box new clothing.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

CHRISTMAS REMINISCENCES OF MISSIONARY LIFE IN CHINA.

BY MISS FAY.

To the thoughtful Missionary who has been a long time in the Mission field, life seems only the gradual and sure fulfilment of the promises of God as revealed in the Holy Scriptures. On the Missionary's first arrival among the heathen, he needs little or nothing to cheer him but his own ardent faith, the Word of God folded closely to his heart, and the strong resolve made in the strength of Him "At Whose supreme command, he all on earth forsakes, its wisdom, fame and power, and Him his only portion makes, his shield and tower." But, as has been so truly said, "It is a difficult thing to keep the heart at the heights it has gained," and perhaps the first rude shock to the young Missionary's faith, on his arrival in heathen lands, is the utter indifference of the people, the clouds of incense that dim his sight, and the harsh music that deafens his ears, as he finds himself in some lofty temple, near huge idols before whom crowds are prostrating themselves and offering all the worship their darkened, untaught hearts are capable of. He groans in spirit, and whispers, "Who is sufficient for these things?" How can the still small voice of the SPIRIT ever touch the hearts of these noisy idolators! or how can the Missionary even be seen in these clouds of incense, or his voice be heard in this din of gongs and drums! Sadly he walks away, thinking that a heathen temple is not the place in which he can best "tell of JESUS."

Perhaps he then turns to the young, and surrounds himself with a school of boys—resting upon the promises, "Train up a child in the way he should go, and when he is old he will not depart from it." "They who seek Me early shall find Me." Anxious to teach first the way of salvation, he asks a bright looking boy, "Who made you?" and is answered by a stupid stare or vacant smile that seems to say, How should I know anything about it? "Who made the world in which we live?" The same stare or smile is the only answer. "Have you a soul as well as a body?" continues the teacher. The face brightens a little and the answer comes readily, yes, "san wun, lok pak" i.e. I have three souls and six spirits! But ah! these rough, rude shocks to the young Missionary's faith may

be passed over, with the patience of long years, the fading away of hope and strength and heart, as they can never be written except by the recording angel.

And when at last, the not unwilling pupils have been taught of the Great God, "Who made them and all worlds," of "Jesus Who redeemed them and all mankind," and have learned the duty of prayer and praise, and are told by the teacher that at Morning and Evening Prayers they must join in saying "Our FATHER," he feels, by the cold, careless way in which they repeat the sacred words, that there is no real thought of prayer in their hearts, and that he is still *alone* in his prayers, though the crowd of heathen boys around him are repeating the same words. This is another sharp trial to his faith, as he sees he has only the *unfulfilled* promises of God to rest on. "Faint yet not pursuing," is all that can be said of his once ardent faith! yet he trusts and works and knows that light will come. Watching and waiting in the common round, the daily task, at the hours of prayer, his ear and heart are at length gladdened by the sound of earnest praying voices joining in the Lord's Prayer, and he afterward notices that a number of the pupils are particularly serious and attentive to their daily Bible lessons, and ask questions which plainly show they really desire to know "what they shall do to be saved?" Then one after another becomes a candidate for Baptism; numbers are baptized. There is a new element of prayer and praise and hope in the school. The teacher no longer feels himself alone. The promises of God are being *fulfilled* before his eyes. He is hope-lifted as he sees he has not only help but real sympathy in his work from those who not long since were without hope and without God in the world. And when he sees these same pupils, who after Baptism, Confirmation, and a proper course of study extending over years of a sober, godly life, admitted to the sacred Ministry—duly commissioned to preach the Gospel of CHRIST to the heathen—his faith no longer rests in *unfulfilled* promises, but joyfully exclaims, "What has God wrought! Mine eyes have seen Thy salvation."

Such were some of my reflections on Christmas Day, as I looked around upon the crowds of Chinese that had already filled the church at this, the Hong Kew station, ere the Services began. The church was very tastefully, even elaborately decorated with evergreens and a species of bamboo whose berries far surpass the holly in tint and richness of cluster. Illuminated texts of Scripture in holly leaves and gold, alternately in Chinese and English, with a simple cross of holly or bamboo on a white ground, on the walls and in the chancel, seemed to give a sweet assurance of the joy with which the Chinese hailed the coming of our Lord.

The whole Service, even the administration of the Holy Communion, was entirely conducted by the Chinese Clergy—as there was not a for-

eigner in all that great congregation (but the writer) which was composed of the converts from Kong Wan, Lau Zak and Tsa Ka Pang and those belonging to the church here under Pastor Wong's care. Until within the last two years our Christmas and Easter Services were held alternately in Shanghai city and here at Hong Kew, but, as the converts increased, and new stations were opened, either church proved too small for the accommodation of the communicants and pupils of the schools connected with both stations. It was therefore arranged, that as Rev. Mr. Thomson had charge of the Shanghai city station, its out-posts and church, that henceforth separate Services should be held in each church at Christmas and Easter as well as on other days. And even now the Hong Kew church is quite too small to accommodate our regular attendance, though benches are always placed on each side of the aisle for the school-boys.

In 1851, my first Christmas in Shanghai, we had neither church nor chapel at this station (Hong Kew). The Christmas Service was held in one of the school rooms. And though our well-beloved and sainted Bishop Boone was there—his family and eight other American Missionaries were also there—yet there was scarcely a Chinese convert and only one school of boys present. How well I remember that class of orderly, well-behaved boys, then in charge of Miss Jones and taught by Miss Tenney and myself. A number of these same pupils were again assembled for Christmas Services of 1873, not, as in 1851, in a low school room, the obedient scholars of lady teachers—but in a beautifully decorated Christian church which their own willing hands had prepared for the coming of the LORD. There they sat, some of them grave and wealthy men by the side of their families, some of them with grown sons and daughters, and there was the Rev. Mr. Yung Kiung Yen, now in Priest's orders, who used to assist me in dictating translations to a Chinese teacher, and then with a set of Scripture catechisms on the Old Testament which are still used in our Mission schools. He was the quickest, cleverest, most amiable and quiet of all my class of boys. By the side of him sat another, a brother of our good Pastor Wong, who used to be quite a pet of Miss Jones, though he was sometimes a little unmanageable. He is now a man of considerable wealth, holding a good position in Chinese society, a communicant and most constant attendant at church. He has two grown daughters, both communicants; both sing in our Chinese choir, and both are married. The husband of one was sitting by him, elegantly dressed, and he, in a new satin robe, with a mandarin's cap and crystal button on his head, looked the very embodiment of contentment and happiness, as did many of the "old scholars," as we call them. But my chief delight was in the well-ordered Christian congregation, the appropriate and joyous Christmas carols, hymns, and chants sung by the Chinese choir, accompanied with the organ played by Pastor Wong's

daughter, the offices of devotion as performed by the Chinese Clergy, Rev. Mr. Wong and Rev. Hoong Niok, also one of the old scholars, assisted by Ping Tsu (one of my present pupils), who was licensed a lay-reader, to assist Pastor Wong, at this and the out-stations, by Bishop Williams at his last autumnal visitation here.

As a Missionary, this was the happiest and most satisfactory Christmas I have passed in China. The proofs of God's goodness and of His willingness to bless even the poorest efforts made for His glory seemed everywhere around me. "Seeing is believing," and my faith could now walk by open sight.

NOTES FROM THE BRIDGMAN MEMORIAL SCHOOL.

EXTRACTS FROM MRS. THOMSON'S LETTERS.

SHANGHAI, November 10, 1873.

OUR school-girls are all well now. One who was sick last week is well and down stairs. Our teacher suffered from loss of her voice and sore throat, but she is all right again, though we are keeping her from teaching. One of our larger girls went away on Friday to make preparations for her wedding. She was betrothed last year by her mother to a heathen man. We had no control over the matter, as she had never been a full scholar (no papers of agreement had been drawn up). She was one of the seven, who were baptized last summer and two weeks ago was confirmed by the Bishop when he was here. She is very decided that she will not perform any heathen ceremony during the time of her marriage, and word has been sent to the family of the husband elect to that effect. Whether she will be able to stand up against those things, perhaps no one will ever know, as none of her own family go to the wedding, and none of us are invited to go. She will be put into a sedan chair and sent to the husband's house. She is a very nice girl, and we are sorry to lose her, especially to a heathen husband.

The Bishop made a hurried visit to China, staying only a few days at Wuchang and a week or so at Shanghai. He held a Confirmation at Christ Church, in the city, when five of Mr. Thomson's boys and seven of our girls were confirmed. They were baptized last summer. The new church at Kong Wan, in which Mr. Nelson has been particularly interested, was consecrated while the Bishop was here.

Mr. Thomson has succeeded in buying a piece of land on the opposite side of the creek, west of our present residence, for the boys' boarding school, and we hope soon to begin the building. He has had to buy it in three different pieces—each one after much talk. Each piece, too, was the subject of a petition to the gods as to whether it should be disposed of. At one time they were not at all propitious, but are now more friendly to us, and we are to have the land on condition of *not* moving the graves

which are thereon. Some of our "special" funds will go to purchase the land. May all who study in that school get a "title clear to mansions in the skies."

We are and have been having the most delightful weather. I think there has been but one frost, and that on the 31st of October. Our garden is bright with the most splendid chrysanthemums, which grow here very large and perfect, owing, I think, to the long autumn without frost. As yet there are but few signs of winter. A few trees are losing their leaves, but the appearance of the landscape is still green, and we have had no fires except little flashes in my bedroom stove for baby to be washed by. It is so nice for the children and they are so happy out of doors. And so are we in doors, indeed I doubt if any people are happier than we are in our work, in each other, and in our children.

January 12, 1874.—Our chapel and school-room were neatly dressed for Christmas with wreaths made by the Chinese, and, in the busy stir, we felt that we were part of Christendom. Our scholars had a good dinner and plenty of nuts, oranges, dates, etc., sent by one of the ladies of the community. We had very fine warm dry weather until the last night of the year, when our first snow fell and the weather became very cold. It continued too for a week or more, unusually cold for Shanghai. All our scholars are well. Our boys' school-house, which has been building, got the roof finished just the day before our first rain. It will be ready for occupation in a few weeks from now. Mr. Thomson has been very busy with his various duties, for, though the school-house is done by contract, he has to exercise supervision to see that the terms of the contract are carried out.

February 13, 1874.—Since I last wrote to you we have had very serious illness in the school. Our two female teachers have both been extremely ill with typhoid pneumonia, or something very like it. They are both now recovering, but very slowly. We had to dismiss the school several weeks before the usual time for doing so, as the Chinese considered the disease contagious. Ten girls remained. None of them have taken the disease, and we hope in three weeks to reopen the school. The illness of these two teachers has given us plenty to do, and many other pressing things have kept us fully occupied. Mr. Thomson has just finished the boys' school-house, and we are now building a bridge across the creek which divided the two school buildings. The last few days he has been dismissing the day-school, paying off the teachers, etc., etc.

February 14.—I had to stop writing last night on account of my eyes which of late have been curiously affected. I cannot keep the upper lid from closing over the lower—just as if I was very sleepy. I begin to feel it at tea time. I have wondered if it was kerosene lights that caused it.

I should like to tell you of all that we have been doing, and have to do every day, and of the many people who come to us for one purpose or other, but I cannot to-night; my eyes fail me.

MISSIONARY LIFE IN JAPAN.

A LETTER FROM MRS. QUINBY.

OSAKA, JAPAN, January 16, 1874.

THE great work goes gradually on. At times we are greatly encouraged, then we have seasons of disappointment; but we try at all times to realize that our duty is to *work*, and leave the result in higher Hands. We have reason to feel that the many prayers of the faithful have been answered. Our chapel is often well filled with natives, and many of the school-boys come regularly to Service now. Three have been baptized, and others are thinking of it. These boys are mostly from a distance, and have come to Osaka to study English. Their minds are very dark; indeed to mortal eyes the darkness seems to be impenetrable. They are very persevering in studying the Bible. A class reads with Mr. Morris in school every day; then on Sunday at two o'clock I meet them at the chapel, and they have a lesson and recite Bible verses. They have learned the 23rd and 103rd Psalms. The first they do not understand, but the other is easier for them. One of them who has been baptized said, "I like that, I can understand it." They often ask me to tell them something of my country, and I try to tell them the great work the Church is doing, and the deep interest that Christians everywhere feel in their country. I often tell them of the children of the Church, their little societies, their self-denials, and the money they contribute for God's work. They like to hear of it all, and I trust it may give them the desire and will to work too. These native Christians will have no ordinary struggle to keep in the path of duty, for instance—they will find it very difficult to reverence Sunday, for they have never been taught to keep the day holy and then too they see all their friends about them at their usual occupations. When we go through the streets to church, we see all at their different work; men crying out their goods, carpenters sawing, women spinning and weaving, merchants buying and selling, and it is very hard to realize that it is Sunday, but when we get into the church we have quiet and rest, and the same holy words go up that are ascending from all parts of the world, and we can trust that the answer will descend like dew on the thirsty ground.

We are very glad to be here, and, if we can prepare ourselves for the opening of the country which we still pray and hope for, I trust we may have cause to rejoice and bless God for giving us the privilege of as-

sisting in proclaiming to these people that Jesus loves them and died to save them.

Our family have moved from the Mission house. Mr. Morris and Dr. Laning are the only ones there now, the Bishop being in Yedo. We live in a very ancient looking Japanese house. We have everything very comfortable, thanks to the good people of San Francisco and the Foreign Committee. We have the same things to eat as at home and I can almost imagine the same boy to cook for us that we had in Florida. In fact, we feel perfectly at home and can almost think we have lived here always. I had a Japanese woman to take tea with me a few evenings ago. She was quite dignified and graceful, although it was the first time she had ever been seated at a table or used knife and fork and spoon. She was quite anxious to learn and really buttered her bread, and cut with her knife, which they consider very difficult, and was quite pleased with her success. I told her she did much better than I could with the chopsticks, for once we took dinner at a Japanese inn and I had forgotten to take our forks, and the chopsticks were useless to me to eat dry rice with. Our eating is as great a wonder to them as theirs is to us.

Mr. Morris has Service twice on Sunday in the native language, and, as I have already written, there is very good attendance, and you know it is to them just the same as coming to Service on any week day. Dr. Laning has his dispensary now on a busier street. He tried very hard to get far into the city and although he promised only to be in the house in the day, he could not get permission to live without the foreign limits. This cramps him very much, but still he hopes this is the beginning of work to be done on a larger scale. He has a very interesting young man with him who is greatly interested in medicine and is now studying with Dr. Laning. He was once in our school and speaks a little English, and we hope, by his being constantly under Christian influence, he may become a very useful person in our Mission work.

Mrs. Miller has been quite sick but is better now. She and Miss Harr both have Bible-classes, and have tried to get a number of girls to come and be taught, but the women and girls do not seem to have much desire for education. Learning English is no inducement to them. I presume the women we have met all belong to the uneducated class.

With kindest regards to you all, I am

Sincerely yours,

H. G. QUINBY.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.

• Received from April 1, to May 1, 1874.

ALBANY.

Little Falls—Emmanuel Ch., member of Woman's Missionary Association, for Domestic Missions 5 00 5 00

CALIFORNIA.

San Francisco—Mrs. R. A. Fisher 6 00 6 00

CENTRAL NEW YORK.

Auburn—Woman's Missionary Association of St. Peter's Ch., for Colorado 25 00 25 00

CONNECTICUT.

Fairfield County Association, for Bishop Hare's work, of which from Christ Ch., Redding Ridge, \$3; St. Thomas' Ch., Bethel, \$10; St. John's Ch., Stamford, \$124; Christ Ch., Westport, \$9; Christ Ch. S. S., Stratford, \$30; Miss E. H. North, \$10.. 196 00

New Haven—Ch. of the Ascension, Family Missionary Boxes 4 00 200 00

EASTON.

Snow Hill—Woman's Missionary Association of All Ital-tows' parish, of which part payment scholarship in Miss Fay's school, \$9; from one member, for Domestic Missions, \$5; Indian Missions, \$2.50; Home Missions to Colored People, \$2.50 19 00 19 00

IOWA.

Tipton—Grace Ch. 60 60

MASSACHUSETTS.

Through the Dakota League, for the Indian Commission: :

Boston—Ch. of the Advent 5 00
Christ Ch. 3 00
Emmanuel Ch. 625 26
Ch. of the Good Shepherd 22 00
St. Mark's Ch. 150 00
St. Matthew's Ch., (So. Boston) 54 00

St. James' Ch., (Boston Highlands) 125 00

St. John's Ch., (Boston Highlands) 60 00

St. Paul's Ch. 178 00

Trinity Ch. 274 00

Brookline—St. Paul's Ch. 6 00

Cambridge—Christ Ch. 61 00

Cambridgeport—St. Peter's Ch. 36 50

Charlestown—St. John's Ch. 3 00

Dedham—St. Paul's Ch. 10 00

Hyde Park—Christ Ch. 12 00

New Bedford—Grace Ch. 1 00

Newburyport—St. Paul's Ch. 60 00

Newton—Grace Ch. 9 00

Quincy—Christ Ch. 23 00

Springfield—Christ Ch. 15 00

Waltham—Christ Ch. 20 00

Worcester—All Saint's Ch. 100 00 1867 76

NEW JERSEY.

Bergen Point—Member of Woman's Miss'y Association of Trinity Ch., quarterly payment scholarship in St. Mark's school, Salt Lake City 10 00 10 00

NEW YORK.

New York—Thro' the Niobrara League, of which from Grace Ch., for salary of lady in charge of Bp. Whipple Hospital, \$300; "Subject to Bp. Hare's order," \$300; Ch. of the Transfiguration, for Choctaw Creek, \$8.47; St. Stephen's Ch., Ladies' Aid Society, towards tombstone for Minnehaha's grave, \$10; Miss F., \$125; Miss L., \$5; for printing an edition of the Prayer Book in Dakota, \$873.53; Subscriptions, \$27.91.....2250 06

Rye—Woman's Missionary Association of Christ Ch., of which for Dry Grove, Miss., \$115.85; Rev. Mr. Spier, \$5; scholarship in St. Mark's School, Salt Lake City, \$40..... 160 85 2110 55

PENNSYLVANIA.

Philadelphia—Woman's Missionary Association of Ch. of the Redemption, of which for Indian Missions, \$12; for Home Missions to Colored People, \$12..... 24 00 24 00

SOUTH CAROLINA.

Columbia—Ladies' Miss'y Soc'y of Trinity Ch., of which for Domestic Missions, \$23; for Indian Missions, \$23..... 46 00

Leakesville—Epiphany Ch. Aid Society, Family Miss'y Boxes 6 30

Spartanburg—Ch. of the Advent, of which from Mrs. L. C. Kenedy, for Ponkas, \$3; from Mrs. T. S. Means, for Home Missions to Colored People, \$2..... 5 00 57 55

VIRGINIA.

Norfolk—Ladies Miss'y Association of Christ Ch., of which for support of one Indian Divinity student, White Earth, Minn., \$100; from one member, for Bp. Hare's work, \$5.00..... 105 00

Pittsburgh—Grace Ch., of which from S. S., semi-annual payment scholarship in Miss Fay's school, \$20; Ladies of Grace Ch., quarterly payment scholarship in Miss Scott's School, \$10..... 30 00 135 00

WESTERN NEW YORK.

Rochester—Woman's Miss'y Association of St. Luke's Ch., for Indian Missions..... 42 80 42 86

Total Receipts for April..... 4,803 31

Amount previously acknowledged..... 5,829 64

Total Receipts since Oct. 1, 1873 \$10,632 95

DOMESTIC MISSIONARIES.

ALABAMA.

Under Rt. Rev. R. H. WILMER, D.D.
 Carlisle.....Rev. F. B. Lee.
 Florence.....Rev. Peter Wagon.
 Opelika.....Rev. J. H. Ticknor.
 Toleda.....Rev. J. F. Smith.
 Seal's Station.....Rev. Dr. B. Waddell.

ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.
 Augusta.....Rev. C. A. Bruce.
 Camden.....Rev. H. B. Whittlemore.
 Fayetteville.....Rev. T. M. Thorpe.
 Fort Smith.....Rev. D. McManus.
 Monticello.....Rev. G. W. Stickney.
 Washington.....Rev. P. G. Jenkins.

CALIFORNIA.

Under Rt. Rev. W. I. KIP, D.D.
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